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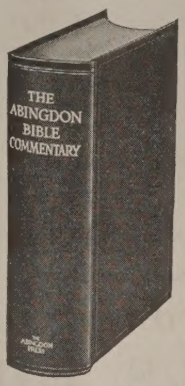

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Editorial

The Message of Easter

IT IS well for us that Easter comes once a year, urging us to awake from our indifference, to rise above the forces of death, and to share in the message of spring that life can be endlessly renewed.

It is a change from the attitude of mere argument about God to that of an experience of entering into the mind and heart of God until a renewal of insight and power takes place in our own lives.

In the personal experience and the teaching of Jesus Christ, God becomes a part of the very process of living itself. He found the values that never end by entering God's purpose in the world and thus becoming a part of it. In fact he entered so fully into the processes of God and his world that millions today have no other way of finding God than through Jesus. That is why he could well say, "I and Father are the one"; that is why he said to us that as he and the Father are one, so we are one with him; that is why the cross was not the end of Jesus since he had entered so fully into the purpose of God, that he took on the immortality of God's purpose; that is why he could say, "Heaven and Earth may pass away, but my words (my life) will never pass away." They have proved to be a part of the universe of God.

What then does Easter mean?

It is an examination time of the spirit—God asking these questions: "Will you awake from the dead of winter? Will you survive the ages? Are you a part of my purposes? Are you building with me, or alone? Are you entering into me? Do you want my spirit to enter into you?"

May this Easter-tide send us all into a retreat of the spirit to face our own purposes, and find if they are God's purposes! If they are, then we will know the meaning of Easter and our lives will be a part of the universal good which outlasts time.

Whence Cometh the Modern Church School?

IN THE report of an address by the principal of a prominent private school this sentence somehow dominated the page, "*The modern school is not made by the very simple and easy method of abandoning Greek. (Laughter.)*" This is one of those sentences that any attempt to explain may only tend the more to confuse.

The modern church school is not made by the very simple and easy method of abandoning the memorizing of the names of the kings of Israel and Judah, or of the books of the Bible. It is not made by giving up the Uniform Lessons or merely throwing overboard "a list of prescribed topics worked out by some secretary at long range." It does not come by quitting the lecture method. In fact, there is no single thing or method the *quitting* of which is guaranteed to usher in the modern church school.

Neither is such a church school made merely by *introducing* things—projects, or discussions, or elective courses, or graded lessons, or classrooms of a different size, or chairs of a different mechanism. A sound educational experience that changes life in the direction of Christian living is not something of which one can say, "Lo, here," or "Lo, there." It is like the wind that bloweth where it listeth and we are sometimes hard pressed to tell how it cometh through one way of doing things and how it goeth through another. We know that many a new method, sound and workable though it be when wisely applied, is often in practice a new and high-sounding label for doing the same old thing. Vital education goes deeper than a skillful touch in exchanging labels.

The public educator quoted above can perhaps give the cue to the last point of this discussion when he says: "The great purpose is to enlist the boys and girls in the service of man today and man tomorrow." . . . "What they love to do is to take part in some great work that must be done for the community; something that goes on beyond them; some far-reaching undertaking. You can lead them out into all sorts of worthwhile enterprises, such as taking part in searching for the truth in actual life condition.

Knowing then, that the newer methods are on the whole better, *when used in their deeper meaning and not merely in a superficial fashion*, we see that the real task is to lead our boys and girls out "into all sorts of spacious things"—the spacious things that religion itself is best fitted to interpret. These spacious things will embrace the sweep of God's purpose both for stars in the sky, and miners in their pits; the will and the personal power of Jesus Christ in the stress of everyday conduct, and the vast lift that comes into any life when the inner messages of the Bible and its significance for social living grip and control it; the contagion of the choice souls of all time who in prominent or obscure ways have labored lovingly for better conditions of life for all men, and the creative power of a far-reaching life purpose that is as broad as God's purpose and as deep as human need.

What Is Integration?

IT IS one of the key words in modern religious education. Those who seek to bring about integration are striving for a greater unity and wholeness in an education which has become too complex, and has in it many cross currents and conflicting elements. A multitude of interests clamor for the loyalties of the pupils in the church school. Soon these interests are expressed in terms of special emphases, special days, new programs, and "just another organization". The apparent result is overlapping, overloading, conflict, and confusion.

Leaders are pointing to two distinct ways of achieving integration. One of these we may call the *external* way. Programs are fitted into a schedule of events in logical sequence. Separate organizations are continued or at best

slightly modified in purpose and method, and to each such organization may be assigned a certain part of a total program or curriculum. The other we may call the *internal* way. What goes on in the experience of the learner is the basis of integration. Organization as well as program is secondary to the pupils' experience. The laws of growth demand that there be a unity and a wholeness in the directed experiences which form a part of the pupil's life in the church school. If organizations contribute to this end, well and good; if not, they are in the way and must be reconstructed or discarded. A single organized fellowship such as the children's department or the young people's department of the church is often suggested as the way for carrying out the new program of religious education. Organizations are distinctly a means rather than an end in themselves. A more abundant life, one that shall be marked by central Christian loyalties, singleness of purpose, and unity of action is to be desired.

Leaders need to do their part in reconstructing the educational environment for the pupil to bring about better integration. They should not thoughtlessly multiply or make more complicated the organizations in the church which appeal to the loyalty of the pupil. But that is not the last word on this important problem. Integration is an active process also on the part of the pupil. It is not having things done for him or to him. The pupil himself must finally achieve an integrated personality. This is true in the purely physical realm, the basis of growth in personality. There must be coordination of muscular activity, emotional poise, and unity of effort between sense perception and active endeavor.

Just so it is in the realm of social, intellectual, and spiritual growth. Here, too, the pupil must himself be active. What the social environment rightly demands the personality must freely give. But this same personality must itself be alert, critical, and judicious. There can be no assurance that when educational programs and organizations have once been made over into a unified whole things will always remain just so. Probably there will always be many programs and organizations. Education is an enterprise in continuous reconstruction. The pupil must himself develop skill in choosing wisely among the many and varied appeals for his loyalty. That which can be changed in the environment this personality must help to change. It must itself learn to conceive and bring to pass a better and finer educational environment. The pupil must not only adjust himself to the environment or passively submit to an adjustment as his leaders bring about external integration. He must himself become the chief agent in reconstructing his environment.

The Risen Christ

GRACE NOLL CROWELL

WERE this one morning blotted from the earth,
With all its meaning for the hearts of men,
There would be no more laughter, no more mirth,
Nor any hope again.

No bells would peal their rapture on the air,
No lily lift its head to symbol Him,
The homelights would be darkened everywhere—
And every garden, dim.

But Christ is risen! And the gardens wake,
The little homes are warm with love and light,
And brother walks with brother for the sake
Of One who walked in white.

"The Christ is risen!" Four brief words that spell
All rapture and all joy men's hearts have known:
Words like a sunburst—like a silver bell,
Or some white flower, new-blown.

The Christ is risen! Oh, thank God, thank God,
For this amazing Gift that he has given:
The risen Christ, who pierced the broken sod—
The white, white flower of Heaven!

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Whitherbound, Adult Work?

WE are in the midst of another wave of interest in adult religious education. Periodically the religious education movement arouses itself to the conviction that the educational program as a whole will get about as far along as it carries the adulthood of our churches. True, "the world moves forward on the feet of little children," but the direction in which those little feet trend depends largely upon their adult environment and leadership. Particularly, our slogan of Toronto fame, "Every church a school in Christian living," emphasizes the necessity of a new conception of the adult church itself.

The current movement in adult religious education differs fortunately from its predecessors in its method. The past movements which have swept adult ranks have either been almost entirely organizational, or have centered in some special cause or objective. The organization of adult Bible classes according to a formal pattern sometimes incorporating ingenious attendance promotion devices, the granting of a certificate, and the compilation of statistics, have constituted the organizational movements. The holding of rallies and parades with speeches and banquets followed by a return to normal, has characterized variations of the organizational emphasis. The current movement, on the other hand, fixes its attention upon methods which will change the lives of men and women. Like the leaven it will work silently. Spiritual processes seldom hum.

* * * * *

External evidences of the current movement are to be found chiefly, so far, among those responsible for the administration of adult work in various positions of leadership. The adult work study group at the Toronto Convention did a significant piece of exploratory work under the leadership of Dr. Norman E. Richardson and sixteen other professional workers. The organization and method of the group was an example of effective adult education.

Then last July at the Presbyterian Theological Seminary 102 professional leaders spent a week studying the needs and problems involved in adequate adult religious education, forming the North American Conference on the Christian Education of Adults.

In October, more than thirty professional workers representing a great variety of adult education interests formed the First Adult Work Curriculum Conference meeting for a week in Chicago. Here was launched the experimental "Program and Study Guide for Adult Work in the Local Church," more fully described elsewhere in this issue. The Committee on Religious Education of Adults of the

Educational Commission of the International Council of Religious Education, under whose auspices the Curriculum Conference was called, completed this Guide as its experimental approach to the development of a comprehensive "Curriculum Guide" in adult work.

Finally, the Adult Work Professional Advisory Section of the International Council in its recent February meeting centered its attention on "The Religious Growth of Men and Women" in a creative study of the whole process of adult religious education. Invitations to a selected group of pastors interested in adult work, and the lively interest in the program, increased the attendance upon the section meetings to six times that of the attendance the preceding year. The emphasis in each of these recent adult work gatherings has been upon the curriculum and method of adult religious education rather than upon new organizational schemes or promotion devices. Thus the current movement is educational and spiritual in its objectives and emphasis.

* * * * *

Further evidence regarding the current movement in adult religious education is offered in the recent books in this field. Dr. Coe's *What Is Christian Education,* in addition to a significant chapter on "The Christian Education of Adults," implies throughout the basic importance of adult education. The three books reviewed in the December, 1930, *Journal*, appearing almost simultaneously, further emphasize the lively interest in adult work: B. S. Winchester, *The Church and Adult Education*; Charles Darsie, *Adult Religious Education*; and W. E. Raffetty, *Religious Education of Adults.* A fourth book published in 1930 should also be noted, Palmer, *The Religious Education of Adults.* While these books represent various viewpoints, they strongly tend in the direction of an adult education movement in the church which is in every way abreast of the progressive developments in the fields of younger age groups.

* * * * *

What is adult religious education from this progressive viewpoint? Perhaps as far as we can go within the limits of an editorial page is to raise certain questions involved in an educational viewpoint with regard to adult religious experience, and to say that the movement has yet to discover how willing the church may be to face these questions. Is adult Christian experience a state of being or a condition of becoming? Is the adult Christian to be defined as one who has attained a certain definite fixed status before God, or as one who has entered upon a discipleship, a course of learning? Is there a clear-cut line dividing the "saved" from the "lost" or is there a broad borderland of becoming where such neat classification is hazardous? Is one's condition before God determined primarily by his past spiritual attainments or by the direction in which he is moving, regardless of the absolute level at which he has arrived? Does the theology we have inherited render Christian education unnecessary and impossible, or does it assume the necessity of continuous spiritual growth. Is it the function of education to preserve the past or to transcend it?

* * * * *

One disturbing aspect of the current adult religious education emphasis is the scope of its ambitious outreach. The modern religious educational movement centers the curriculum in experience. Wherever significant and fruitful experience is under way, there education is in progress. Therefore, the typical adult Bible class is perhaps the least significant phase of adult religious education, while the church worship, the sermon, the organized life of the church itself may be its most significant phases. Or they may not. Perhaps the daily occupation, or the family circle, or some hobby, brings an experience of greater spiritual significance than any provision made by the church.

At any rate, when the adult religious educator defines the curriculum as consisting of all those experiences through which adult religious life is enriched and Christ-like personality is developed, he has taken on considerable territory. Some of it may be rather disinclined to be annexed. Unless the current movement sets limitations which are inconsistent with its educational philosophy, it sets itself a task which ultimately includes the re-education of the officers of the church, the ministry, the seminary faculty, and the world in general!

* * * * *

A new conception of the functions of the minister is, indeed, one of the most disturbing implications of modern adult religious education. The typical minister is the promoter of an institution. His success or failure in this promotional enterprise determines his rating as a minister. Some promote through organizational genius. Some depend upon pulpit power. Others trust to wide personal contacts. The promotion of the institution, however it is done, is the major objective.

Not that the pastor wills it so. The institutional load crushes and mangles many a prophetic soul. But our Protestantism is institution conscious. It is more sensitive to statistics than to spiritual values. The persistence of our denominationalism at the cost of over-churching, competition, and impotency of impact upon gigantic issues like world peace, industrial autocracy, and the liquor problem, is sufficient evidence of that. The average pastor is forced into the rôle of an institutional promoter rather than a teacher and prophet largely because there has been little adult education in the church's purpose and method.

Adult religious education would make of the pastor a teacher of his people, with sufficient "academic freedom" to follow where the sincere search for truth may lead. The response of some sixty-five pastors who participated in the Adult Work Section in February to this ideal of the ministry is evidence that most significant developments are possible in this direction. These pastors formed an organization to carry this study further and to relate themselves permanently to the religious educational movement represented in the annual meetings of the International Council.

* * * * *

The possibilities of adult religious education as a force in social reconstruction are being faced by the current movement. The experimental "Program and Study Guide for Adult Work in the Local Church," already mentioned, indicates this emphasis in at least three of its units. Articles in this issue carry the same implication. The insistence of Kirby Page in *Jesus or Christianity, A Study in Contrasts* is that our goodwill shall become intelligent. This is simply a plea for a serious program of adult Christian education. God's next chance for the Kingdom envisioned by Jesus is with the next generation. Will they grow up with the Kingdom within them? Only if the adult world into which they come will furnish a leadership and a social environment through which those Kingdom ideals may have opportunity to flourish.

The Garden of Joseph of Arimathea

An Easter Meditation

By ALBERT W. PALMER *

A LOVE of gardens makes the whole world kin! There are three gardens of the Bible which appeal to the poetic and garden-loving soul. First, there is the garden of Eden—a symbol of communion with God through nature in those far-off idyllic days when the world was young and sinless. Then there is the garden of Gethsemane with its knarled old Olive trees which stands for suffering and heroic acceptance of betrayal and outward defeat.

But the third garden in Scripture is the garden of Joseph of Arimathea hard by the place where Jesus was crucified. Joseph must have loved this garden and, because he could not be always there, hired a gardener to care for it, a man who must have had unusual nobility of carriage and sympathy of manner since Mary Magdalene, when first she met her risen Lord there in the Easter morning, thought he was the gardener.

In this garden the gospel tells us there was a new tomb. I am interested in the word "new." I wonder if it means that it had not always been there, that it was only after Joseph of Arimathea came under the influence of Jesus and caught his perspective of the eternal life and heard him say "Be not afraid of them that have power to kill the body but are not able to kill the soul," that he dared to carve out that new tomb in the rocky ledge there at the garden's end? I like to think that as Jesus talked to Joseph of the Father's house with many rooms there came to him a new and Christian attitude toward death so that he built that tomb in the garden which he loved, not as a symbol of despair, but of courageous faith.

In this tomb in Joseph's garden the body of Jesus was tenderly laid by those who loved him. And over the supposed location of this tomb has been built the Church of the Holy Sepulchre. I do not understand all the details of the resurrection story. Some narratives emphasize a physical reappearance and others place the emphasis upon a spiritual resurrection. It is, of course, significant that Jesus did not resume his old life in the crowded city streets. He did not appear, after his resurrection, to Herod, to Caiaphas, to Pilate. He only came to those who loved him and whose hearts were open to receive him. But to them his resurrection was conclusive and final—it transformed their lives—it changed them from stunned and broken-hearted men and women to heroic souls on fire with a supreme message. That message was Jesus and the resurrection, that he whom they had hoped should redeem Israel was not holden of death but had risen and was alive again forevermore. One cannot explain Christianity without the resurrection and I, for one, believe in the reality of it as the crowning and significant fact in the life of Jesus. I have a growing conviction that every death is a resurrection and that, as Lyman Abbott once said, the resurrection of Jesus was not so much an extraordinary event as it was the extraordinary evidence of a usual event.

In every garden of life there is a tomb. All men, like Joseph, build somewhere outside the city wall of their daily routine and meaningless toil a garden of beauty and hope and aspiration. And somewhere hidden in the rocky wall below the oleanders there is also, in every garden of life, a tomb.

Some men try to ignore it. They pretend to themselves that it is not there—they say, "we will not think about it and certainly we will never mention it." Other men have laid stress upon its presence with morbid terror—it has had a certain gruesome fascination for them; a sort of grim spectre of the shade leaving all the rest of the garden sicklied o'er with doubt and fear.

Christianity faces this inevitable tomb in the garden of life calmly and unafraid because it knows that it is empty. You cannot confine personalities in tombs—this is the message of Christianity. I like to think of how Joseph loved his garden more and more as the years went on and of how, as from time to time he looked at that empty tomb, he mused within himself, and said, "Yes, it is empty; it will always be empty; Christ is risen; he could not be confined within a tomb!"

Do you remember "The Blue Bird"? How you sat in a darkened room and followed with ardent sympathy the little boy and girl upon the stage as they wandered through this world and the next hunting for the Blue Bird? Do you remember how they approached the cemetery at the witching hour of midnight with the pale and ghostly light slanting across the tomb-stones? The little girl is frankly afraid and the little boy is afraid, too, but courageous in spite of his fears. Do you remember how he turns the diamond in his cap and in a flash the scene is changed? Where the graveyard had been there is now a garden with rows on rows of tulips. The little girl cries out with startled wonder, "But where are the dead?" And then with wonderful conviction, as though speaking a word revealed from God, the little boy's voice rings through the darkened theater with complete assurance and finality: "There are no dead!"

That is the Easter message: "There are no dead; all the tombs are empty! The Garden of Joseph of Arimathea is the most beautiful garden in the world for it has become the garden of the life eternal."

* President of The Chicago Theological Seminary, Chicago, Illinois.

He died!

And with him perished all that men hold dear;
Hope lay beside him in the sepulcher,
Love grew corse cold, and all things beautiful beside
Died when he died.

He rose!

And with him hope arose, and life and light.
Men said, "Not Christ but Death died yesternight!"
And joy and truth and all things virtuous
Rose when he rose.

Adult Leaders Define Their Problems

By Harry C. Munro

ADULT work has usually been the despair, sometimes even the Waterloo of the religious educator. Local church directors have prudently found their time nd energies largely consumed in the younger age-group epartments. Leadership training has scarcely made a espectable beginning in adult specialization. The remark- ble curriculum developments in the elementary and adoles- ent fields have had no counterpart in the adult field.

Organizationally in the younger groups the last two lecades have witnessed well-defined cycles of development. he ungraded mass school was first broken up into many mall classes. Next these were grouped by departments f three-year age range. And now the movement for early grades with larger groups and a unified program s upon us. But during all this time the organization of dult work in the local church has undergone little change. n short the educational renaissance which has been under vay in the church so vigorously for twenty-five years has een limited almost exclusively to the children's and young eople's fields.

The Strategy of Adult Religious Education

At last religious educators are recognizing the serious imitations of a religious educational movement which eaves adult work so largely out of account. Our churches re dominated by adults. They create the atmosphere in which church school activities are carried on. They consti- ute the leadership. They set the example in attitudes and conduct. They supply or withhold adequate support. They largely determine the regularity with which children participate. They make a real educational program pos- sible or impossible as the case may be.

Adults determine the spirit and atmosphere of the home in which children and young people so largely develop the attitudes, form the habits, and practise the values of the Christian way of life. Even the most skillful church school leader succeeds largely in the degree to which home experiences support and embody church school teaching.

Adults dominate the public school and control to a large extent its bearing upon religious experience and idealism. Adults determine the atmosphere and ideals of the com- munity, the quality of the amusements available, the spirit of its business and industry, its citizenship ideals. In short, these children and young people about whose reli- gious development we have quite properly been much con- cerned live in an adult world. Religious education cannot move far until it comes to grips with that whole social environment in which Christian living must be learned, and carries the religious education of adulthood fully abreast of its program for younger groups.

Facing the Future in Adult Work

The foregoing statements are so obvious as scarcely to need the repetition which they are so frequently receiving today. The real question is, what is to be done about it? We now have a group of professional leaders in adult religious education, not as numerous nor as widely ex- perienced as in the other fields, to be sure, but nevertheless as eager to put the resources of sound educational pro- cedure at work upon their problem as are those in the younger age-group fields.

The first step consists in defining what is involved in the problem and then in undertaking such experimentation as will promise reliable guidance in developing an ade- quate program. There are some interesting theories about what this program should be. The most valuable use to which these theories can be put is to test them out in local situations. Adult workers propose to do this before proceeding very far in the development of an elaborate new religious educational program for adults. It is the purpose of this article to define some of the problems being faced in bringing adult religious education up-to-date, and to announce the experimental process under way.

The Complexity of Adult Experience

The underlying principle of the present religious educa- tional movement is that Christian religious education is responsible for developing Christlike personalities who will actively participate in developing a Christlike world. This includes the acquisition of religious information, the mastery of our religious heritage, particularly the Scrip- tures. But it includes vastly more. It involves a Christlike quality in all experience, not simply in certain memory and drill processes. The real curriculum through which Christ- like personality develops, therefore, is the experience of the learner through which his personality changes and develops in the direction of Christlikeness. The curriculum process, becomes not simply a grading of biblical materials for drill and memory work, but rather such a use of religious materials as will enrich and guide daily experience in Chris- tain living. The everyday experiences of the learner form the base line of this modern curriculum or program of Christian education.

After having accepted Christlike personality as the supreme objective, the first requirement is to understand the experiences under way in the growing life which may be directed toward this desired objective. The study of the typical experiences of the various age groups forms, therefore, a foundation process in program building.

In the younger age groups life has been divided by the specialists into neat three-year periods. Within each period typical experiences are reasonably limited. Home, school, church school, and relatively limited community contacts make up, for example, the primary pupil's world. During the three primary years a fairly well defined cycle of development may be expected. His school subjects, his favorite games, the movies he will likely see, the books he he will read, the Bible stories he can understand, may all be determined with some measure of assurance. A reli- gious educational curriculum of three years' duration based upon typical primary experience is at least a conceivable possibility. So with each of the earlier stages of life.

But when it comes to adulthood stretching from college years to tottering old age, from the newly wed to the golden wedding, from becoming of age to becoming a great grandfather, what a range of experience the adult program

builder would need to chart! He must think of the varied vocations—home, farm, factory, mine, office, railroad, shop, and store, not to mention the unemployed. He must note the variety of avocations, hobbies, sports, pastimes, and fads. He must consider also the experiences of being a father, a spinster, a student, a mother-in-law, a pacifist, or a Democrat by way of variety. Obviously to attempt to chart adult experiences as a basis for a new program of adult religious education is quite an undertaking.

It is probable that in the adult field a much more practical approach will be to select dominant interests, needs, or problems and build the curriculum or program around these, seeking to bring biblical materials and religious experience to bear upon them by sound educational method. Even so, the attempt to relate religion to life as life becomes ever more complex and diversified with the advancing age of a group, is a vast undertaking. It is probable that it will require, instead of a mass adult movement with large classes and crowd psychology, quite the reverse. The personal counselor, the small intimate group, or very flexible interest groups will likely serve the religious needs of adults far more than complex organization or large groups. The extreme complexity and variety of adult experience is a major problem to those attempting to develop an experience-centered program of adult Christian education.

Adult Complacency

That adults *can* learn is a well established fact. That the majority of them *want* to learn has yet to be proved. To be sure, the adult education movement is convincing proof that adequate motives are available for adult study and cultural or vocational training. A great host of adults want to learn more about stocks and bonds, about radio and television, about communism and tariff, about travel and international relations, about Gandhi and Mussolini, about relativity and cosmic forces, yes and *about* religion. But the present adult generation grew up on a theology, a religious psychology, and a conception of the church, which render them amazingly immune to real growth *in* religion.

It is the most normal and natural characteristic of the religion of childhood and youth to expect the religious experience of yesterday to be transcended and out moded by the new and richer religious experience of today. Consequently childhood and youth are usually athirst for the larger and richer concepts and experiences. Not so, adults. To allow past religious concepts and experiences to be transcended by new and larger ones is a painful and difficult process with most adults. This is because the majority of them "got religion" rather than grew up in a religious education experience. But still it is a hard fact with which the adult worker has to deal.

Probably this characteristic adult complacency can only be disturbed here and there a little by precipitating into the arena of adult church life burning controversial issues which the average teacher is little prepared to handle. At any rate a complacent adulthood is *not* educable religiously, however conclusively the psychologist has proved their intellectual educability.

The Curriculum Situation

Twenty-five years ago some children's workers in the Sunday School objected to the Uniform Lesson system on the ground that the lessons were not well adapted to the religious needs of children, because they were not graded to the capacity of childhood. The emphasis on gradation carried the implication that they were, therefore, ideally adapted to adult needs. At any rate during twenty years of fruitful experimentation with increasingly life-centered curricula in the younger age groups, Uniform Lessons have continued their almost unquestioned domination of the adult field. The conviction is now held by many adult religious educators that this system is not fully adapted to the religious needs and experiences of adults. To be sure the treatment of these lessons reflects to some extent the more practical tendencies of the modern religious education viewpoint.

Adult religious educational curriculum is, therefore, behind that of the younger age groups and it exerts a backward drag on the curriculum movement in these other groups. It is impossible for adult work to short cut the curriculum experimentation which has been carried on in the other fields. Probably a life-centered adult curriculum can be developed and put into operation in time, but in view of adult complacency, and of the widespread opposition encountered by the more vital curricula available for younger groups, we may as well recognize the fact that years of experimentation must be comtemplated before adult program materials will compare with those now in use by progressive teachers of children and youth.

The Scope of Adult Religious Education

It is at this point that adult religious educators face perhaps their most difficult problem, one which the leaders of childhood and youth have so far not been compelled to face. As the program of religious education for children and young people expanded to include worship, service activities, fellowship, and organized group experience, the church school itself provided for this richer program by a longer session, weekday activities, and vacation school sessions. It was still all the church school under educational leadership. The regular church program was not much affected by it. Occasionally the pastor or an observing elder remarked uneasily that the church school was sapping the life of the church or competing for loyalty and attendance with the church, but the educational movement was a side issue, justified for its recruiting value, and the church went on with its traditional program.

As long as adult religious education meant adult Bible classes there was no problem regarding the scope of the program. The church was as unaffected by the process as were the members of these classes. When organizational campaigns swept the adult ranks with attendance drives and high pressure orators as teachers, the pastor and the church became a little anxious. Sometimes the pastor reciprocated by getting at the head of the biggest class himself. Sometimes these class organizations showed much more vitality than the church itself and probably deserved the preference given them by the attendance of many adults who did not stay for church. But even these organizational drives among adult classes did not raise sharply the issue which the adult religious educational worker faces today.

When we conceive of adult religious education not simply as a class activity or a study process, but as consisting of all experiences through which men and women grow religiously, we face the real issue. The adult religious educator is as much or more concerned with worship in the regular church service as in class or department

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Parents as Teachers of Christian Living

By A. W. Beaven [1]

WE have thought and talked so constantly about religious education as a church school function that we have almost forgotten that it is even more a home function. As the writer has pointed out elsewhere,[2] the home has many advantages over the church school as a place for the religious training of the young. What we should have, however, is cooperation between the home and the church school in this common task. Even then it is not likely to be done too well.

It was my privilege, as pastor, to be a member of a commission in the church which had for its object the collecting of practical suggestions growing out of actual experience by which parents felt that they had succeeded in making the home contribute to the religious training of the child. I pass on some of the simple experiments which we tried in our home and which are easily adaptable in any home. Further suggestions are collected in my book *Fireside Talks with the Family Circle*, published by the Judson Press.

We turn first to the Bible not as a book the knowledge of which automatically lifts us, but as the literature out of which men for thousands of years have drawn inspiration and the understanding of God as he is in Christ, a book which has uniformly strengthened their aspirations for Godlike living. Approaching it in this way we find it a storehouse of the most fascinating human experiences; the lives of its heroes stand out before us. It is just as easy for the story hour to become a channel through which the child is made acquainted with Bible characters and Bible lands and scenes as it is to use that time merely for acquainting them with fairies or Mother Goose rhymes. Whether the parent tells the story or reads from one of the fascinating Bible story books, the fund is almost inexhaustible.

We discovered that one amusement which never failed to get the interest of our children was the "Ask me another" game. Sunday afternoon Bible quizzes were a standard form of entertainment in our home and we found that the pleasure derived was such that the children involuntarily suggested this as a way to use the time on long automobile trips or during evenings at camp.

When the children were quite small, the dramatization of familiar Bible scenes was one of the most enjoyable ways of spending Sunday afternoon.

Morning prayer, instead of being a time when children were forced into a form, was a time when the most spontaneous and uppermost religious interest was drawn upon. Why do you like Christmas? Where did Thanksgiving start? For what are you thankful? What hymn do you like to sing in church? Why? What was the most Christian act you saw yesterday? What story of Jesus do you love best? What good does it do to pray?

Out of some such simple questions we may be led to the profoundest depths of the problems of the older children, and many a two-hour conference out in the woods at camp has followed a line of questioning started but not finished at the quiet moment which the family has at the close of breakfast. "Family worship" is known, however, as the place where we start things, and if we have not time to finish them then, we all get more information and go on the next time.

We have attempted, also, to make the home buttress the work done at church. While I was a pastor we had the custom of having a monthly theme for the worship services of the church. To each theme was attached an appropriate section of Scripture and a great hymn. This gave the children a fine test for the memory.

Photo, Underwood and Underwood

USING THE STORY HOUR TO ACQUAINT CHILDREN WITH BIBLE CHARACTERS AND BIBLE LANDS

Most of us recognize frankly, as we have said, that acquiring familiarity with Bible facts or stories is not necessarily religious education. More important and delicate than acquiring Bible facts, is the task of helping the child get the attitudes of Jesus, so that Christian motives actually work and are not simply discussed.

Here again the home has both the greater responsibility and the greater opportunity. Religion passes from the head down into the actual motive-making depths of life only at moments of real crisis. Those who are near at the time of crisis have the greatest chance.

I talked with my six-year-old about the world as the beautiful home which God had made for us, but seemed to make little impression. A bit later on a

[1] President, Colgate-Rochester Divinity School, Rochester, New York.

[2] See chapter on "The Next Great Forward Movement in Religious Education" in the author's book *Putting the Church on a Full Time Basis.*

glorious summer night with the heavens full of stars I took the little one out for her first glimpse of that glorious sight, only to find that in the ecstasy of that experience the blended concept of a great Creator and a Heavenly Father came as a natural result. A sense of beauty and a sense of worship are not far apart. It is a sacred opportunity for a parent to be with a child as they walk in the woods, or see the ocean, or watch a lovely sunset. At such moments we can forge links between souls and God.

Family table conversation can be another open doorway to character training. There is often more religious meaning to the comment of a parent on some event at school or on the playground than can be injected into a Sunday school lesson. I have watched my wife frequently as she guided the children's minds to the fair and Christian point of view, when the mood in which they would start a heated discussion over some act of a play-mate or a neighbor was far from Christian. Parental criticism of the minister or the church will often form a lasting basis for anti-church feeling on the part of children.

Our eight-year-old one evening at the dinner table exploded this question at me, "Daddy, did the Jews kill Jesus?" "Why yes, dear," I answered, "why do you ask?" "Well," she said, "that's what Susie Murphy said at school. She said we didn't want that little Jew girl going around with our crowd and that we should keep her out." Out of such attitudes our race hatreds grow. "Well," I said, "what do you think?" "Why, I like her; she's nice," was the answer. I went farther; "Did she tell you anything more about the Jews; did she tell you that Jesus himself was a Jew, that all his disciples were Jews, that the Bible with all its lovely stories and poems was written by Jews and that the Jews have given to the world much of its finest religious ideals? Did she tell you the fine things about them as well as the bad things?" "No, she didn't," was the frank reply. Then, as anyone can see, it was easy to follow that lead and show that persons and nations have bad points and good points, as have we ourselves, and that in all fairness we want to see the good in others as well as the bad, before we decide what attitude we shall take toward them. "I'm going to tell Susie what I know about the Jews; I don't think it's fair to keep Mary out of our club," was the final conclusion of the youngster. There are plastic moments, when a touch is about all that is needed.

A great amount of literature is before us today in the psychological field which is fascinating to us as parents. In ways of which we little dreamed in years gone by, we can now see what is going on inside the growing lives that are dependent upon us. How important a childish experience becomes when we realize that the internal complex created by that situation may remain to condition the child's life for years to come! How eager we are to avoid those ignorant mis-handlings of plastic youth, which the case books of the psychiatrist make so terrifying to us! We no longer have the complacent assumption that because we have the possibility and the right of parenthood, we necessarily have the wisdom to be good parents. When we realize how complex are the forces that play upon growing personalities, how easily repressions and fears and complexes can be created, how susceptible to indirect as well as direct influence is the subconscious life of the child, it is no wonder that we are sometimes appalled by the task of parenthood.[1]

[1] We suggest that every parent should read some such books as Seabury's *Growing Up* or Overstreet's *Influencing Human Behavior* or *About Ourselves*.

If one will formulate carefully the various demands which present-day pedagogy makes upon us in dealing with our children, he will be impressed with the frequency with which the attitudes we are asked to take parallel the demands of Jesus. We are asked to get the child's viewpoint; not to treat him as a young adult, but as a personality with valid rights now. We are told that we must not be negative, but positive; that we must not turn his desire for experience back into himself, but help him to express it under guidance. We are confronted with the demand for unlimited patience, and sympathy with the child's attempts; we must try to find what the child had in mind as the real motive, not merely judge it from externals; we are to help the child pass from the selfishness of "original nature" to the socialized attitudes of maturity by teaching how to play with others and to recognize their rights, their property and their persons; we are to develop action that is consonant with "the good life" not because of fear of punishment from without but because of an appreciation from within of the "harmony" this secures and the "abundant life" it induces. We are warned against letting our tempers dictate our punishments, or letting our irritations or nervous conditions pass over to create fears and repressions on receptive and plastic childhood. The list of these demands might be extended *ad libitum*. When we have translated them all, however, from contemporary parlance into the limpid language of life, we would find that we would be saying that we need to have the attitude in life which is best described as Christlike.

"The fruits of the spirit are love, joy, peace, long suffering, gentleness, goodness, meekness, self-control." What an equipment of spirit with which to supplement the technical knowledge of a modern educated parent!

We no doubt need our extension courses in child psychology to do our part well, but let us as parents not forget that never-completed course in the school of the Christlike spirit which is still an imperative training if we are to make the deepest impression on the developing life in the home.

Observing Mother and Daughter Week
May 10-17, 1931

MOTHER and Daughter events have been effectively used in churches, church schools, Y. W. C. A.'s, W. C. T. U.'s, etc., throughout the continent for a number of years.

Leaders of youth and young people themselves should make this emphasis a vital part of their program this coming spring. It is not too early now to make plans. Materials can be secured from the state or provincial councils of religious education, the denominational boards of religious education, or the International Council of Religious Education, 203 North Wabash Avenue, Chicago. These materials will include:

	Each	Per 100
General Descriptive Folder, including banquet suggestions,	2c	$1.50
Mother's Day Mother and Daughter Worship Program	1c	.75
Mother and Daughter Song Sheet for banquets, etc	1c	.75
After Mother and Daughter Week—What?	1½c	1.25

Sample Set—10c

Cash must accompany all orders. All prices postpaid.

Missions in the Modern World

By A. V. Casselman
Secretary, Department of Missionary Education, Reformed Church in the U. S., Philadelphia, Pennsylvania

THE modern world is in a critical mood. Everything is being questioned and investigated. It is not to be expected, or desired, that the Christian church and its activities should be exempted from this universal inquiry. As a result the whole missionary enterprise is facing one of the greater crises in its history. New world contacts and new viewpoints are challenging the missionary idea. Both within and without the church the validity of the missionary idea is being questioned. As a result of this situation, it is the apparent duty of every intelligent Christian to face fearlessly world conditions as they affect the missionary idea.

Such significant facts as are herewith noted are symptomatic of the present situation.

The titles of many recent books and editorials on the subject of missions are such as we have not known in the modern period of missionary activity. Dr. Robert E. Speer, of the Presbyterian Board of Foreign Missions, has found it necessary to write a little book entitled, *Are Foreign Missions Done For?* Dr. Cornelius H. Patton, of the American Board, writes in a similar strain under the title, *Foreign Missions Under Fire.* A trained journalist visits the mission fields of Asia and reports his findings in a copious volume entitled *Are Foreign Missions a Failure?* Two widely read Christian journals of national circulation carry leading editorials under such captions at these: "Will Missions Die with This Generation?" and "Can Foreign Missions Be Saved?" Such titles as these are certainly significant.

Another characteristic trend in modern missionary thinking is revealed in the continued demand and search for a new name for missions. There seems to be a feeling that the old name for missions needs to be either changed or camouflaged for this generation. We hear much these days about "world friendship" and "world service" and "international goodwill" by people who use the expressions as a synonym for missions. The administrative section of the recent Home Missions Congress spent some time in trying to find a new name for home missions. It is interesting to note that the old name still stands. Many missionary leaders believe that the thing for this age to do is not to find a new name for missions but to put a new content into the old name.

Akin to this search for a new name for missions is the demand by an increasing number of Christian people for a modern interpretation of the missionary idea. To many earnest church folks the solution of our missionary problems would consist of a more substantial support and a sturdy understanding of the missionary enterprise as it now is. But with the growing recognition of the Christlikeness of socially-minded Christianity there is emerging for many the vision of a new type of missionary activity for the immediate future. Two schools of missionary thought are developing. No small missionary skill will be required in coming days to enable the church to appropriate the social richness of the new while conserving the staunch religious emphasis and power of the old type of missionary thought and program.

A new day is here—a difficult day but a glorious day. It is a day of spiritual testing. There is in it no cause for alarm but great cause for thanksgiving; no reason for confusion but much reason for consecration.

Another evidence of a new day for the missionary idea is the modern shifting of missionary motives and aims. A comparative study of the missionary appeals of twenty-five years ago and those of today is a revelation of Kingdom progress. Many of the motives which moved mightily the last generation fail conspicuously in this generation. Not a few objectives, the attainment of which meant success yesterday, are today either doubted or discarded. To be sure, much remains—the Christlike things. The modern missionary motive must be essentially and simply Christlike.

This fact is attested by the Jerusalem Conference of the International Missionary Council. That was a truly modern world gathering. It was made up of acknowledged Christian leaders of the Christian forces of our fifty countries. The subjects of discussion and deliberation were either new or cast in new molds. The Jerusalem Conference was admittedly held to meet conditions of world crisis in the extension program of the Christian church. The preamble to its statement on the Christian message is itself a description of this world crisis: "Throughout the world there is a sense of insecurity and instability. Ancient religions are undergoing modification and in some regions dissolution. . . Institutions regarded with age-long veneration are discarded or called in question; well-established standards of moral conduct are brought under criticism; and countries called Christian feel the stress as truly as the peoples of Asia and Africa."

The Home Missions Conference of North America in its meeting in Washington last December sounded a new missionary note for America. In the findings of that Congress we read this modern missionary idea: "Home missions has an inescapable responsibility in relation to the application of Christianity to current life problems . . . There is a significant timeliness in the holding of this Congress in relation to many phases of home mission work. We have clearly reached a point where there is need for reappraisal, for revaluation and for constructive forecast. There is need to pass from a policy of opportunism in the facing of the issues of the day to a statesmanlike planning."

Turn for a new angle on the subject to China. Note the significance of this sentence from the minutes of a recent meeting of the General Council of the Church of Christ in China: "This Conference recognizes with deep thankfulness to God the rich fruits of cooperation in service between the Chinese church and the mission body in days gone by." The Chinese church thinks that some days are "gone by." *(Continued on page 48)*

Organizing for Christian Education of Adults

By Edward P. Westphal*

WHAT kind of a "set-up" shall we have in a church to provide the conditions under which men and women may most readily enter into the richest possible Christian life and experience? "Organization" is simply the way in which we marshal and relate all the elements in a local church situation in order that the best possible conditions may be provided for leading persons into Christlike living.

In the adult section of the average church we find a number of adult organizations and activities which are more or less related to the church but almost wholly unrelated to one another. Frequently they are in actual competition, especially through duplication of effort and overlapping of program and leadership. Many of these special interests are not only so deeply entrenched as to be institutions, but center in strong personalities making any attempt to "interfere" an open door to trouble. Then, often the situation is aggravated by many extra-church programs which demand the interest, the time, and the expenditure of effort, energy, and money.

By what steps may we proceed in dealing with such a critical situation?

1. The whole church must in every way possible be helped to recognize and to face purposefully its responsibility for planning and carrying on an effective program for the Christian education of children, young people, *and adults.*

2. Some one, preferably the pastor with the official body of the church, should initiate a careful and thorough survey of the situation in the adult field.

3. An informal conference may be called of the leaders or of representatives of every phase of the church's program for men and women. This group should frankly face their own total situation—not in a competitive or critical way, but from the standpoint of a total church program in which each has a contribution to make.

4. After such a preliminary meeting, arrangements may be made, if the way is open, for a gathering of these leaders in which representatives of each organization or activity bring in definite statements about their particular program element, whether this be the church service, men's brotherhood, women's missionary organization, Sunday church school, ladies' aid, or some other agency. That there may be a basis for comparison and study these statements might be made in answer to such questions as the following:

What are the definite things (objectives)..... seeks to accomplish in the lives of men and women?
What activities (worship, study, service, fellowship, etc.) are suggested by.....for the accomplishment of the objectives above mentioned?
How is .....related to the other ongoing phases of our church's total adult program?
In what ways is.....related to the activities and programs in the other age groups?

If these very brief statements can be prepared and mimeographed for study beforehand, so much the better. Perhaps the various groups concerned may share in preparing and shaping the statement to be made by their representatives. When these statements are presented in the meeting of the representatives, opportunity should be afforded for questions which might clarify the presentations. This is not a time, however, for a discussion of the relative merits of these various program elements. Be sure that there is plenty of time available for such a series of presentations as this. A "retreat" of half a day and evening will not be too much. Surely a continuous session should be planned if possible.

5. Upon the basis of these statements and in that same session with the leaders of these various activities, list, perhaps but roughly, the common objectives in a complete program for the Christian education of adults. It may be that all we would get on the blackboard would be unrelated items which are "things we would like to accomplish in men and women" as a result of our program. These rough statements should later be carefully formulated and after thorough study and discussion, adopted by the group.† One group of which the writer knows worked over a year before a final satisfactory statement was adopted.

6. The next step will be the discovery of the ways in which these objectives may be realized. Here is a place where great care must be exercised. When any group deliberately sets itself to plan a church program for adults which is built to meet their needs and provide an opportunity in and through the church for their largest Christian life and development, there are many possibilities for trouble. But if the group is willing to put Christian personality first and organizations in a secondary place, these difficulties are on the way to being solved. Just how far a given church may go here toward the ideal will depend upon the wisdom, tact, and ability of the leader, and the degree to which those concerned are willing to think and act in terms of a total church program for the Christian education of adults. Such a program should:

(a) Meet all the religious needs of adults; (b) Lead them into an increasingly significant Christian life and experience; (c) Help them into an intelligent understanding of and participation in the Kingdom enterprise in their own homes, the church, the community, the nation, and the world.

Such a church program may be administered through as many agencies and activities as are necessary for its effective functioning.

Many churches will get no further than step three suggested above, but through informal conference the way

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† There are several statements of the comprehensive objectives of religious education which will be helpful and suggestive here, especially when it comes to the formulation of the rough statements or items which would come from a discussion such as is suggested above.
See *The Development of the Curriculum* chapter V, Research Bulletin No. 101 of the International Council of Religious Education. See also the *Proposed Standard for Adult Religious Education* and Dr. Paul H. Vieth's book, *Objectives of Religious Education.* Write your denominational Educational Headquarters for their statements of objectives.

Religious Education and the Liquor Problem

By Benjamin S. Winchester*

THROUGH the welter of controversy over prohibition there is heard, with increasing insistence, the demand that education upon the subject of temperance, which has been neglected since the passage of the Eighteenth Amendment, be undertaken with renewed vigor. This demand is both reasonable and timely, and must be met, lest we lose the gains already won. Nevertheless, the situation at present reminds one of Mark Twain's sententious observation; to the effect that "everybody complains about the weather, but nobody seems to be doing anything about it!" The truth is, in either case, that no one knows just what to do.

It is essential, first of all, to realize the complexity of the liquor problem. There is danger of over-simplification. It has often been assumed, on the one hand, that inasmuch as the Eighteenth Amendment is a part of the Constitution, all that is necessary is to reiterate that fact and call upon all men to "obey the law!" And, on the other hand, opponents of the law have declared that the law is unenforceable and ought not to be obeyed. This entire controversy over the political aspects of the situation lies quite outside any educational program which the churches can undertake.

Nevertheless, the churches cannot afford to keep silent on these issues, no matter how controversial they are. But the whole force of the churches' educational program must be directed toward a clarification of the issues; the nature and effect of alcohol upon the human system; the social implications of these facts, in respect to public safety, industrial productivity, poverty, crime and dependency, family welfare; the reasons for social concern and social control; the long history of attempted control; the commercialized liquor traffic and the pull of the profit motive; the relation of liquor to the vice problem; the demoralization of politics through connection with the liquor traffic; the evils of bootlegging, hi-jacking, gang warfare, and racketeering which have thrived even under prohibition; and the substitutes which have been proposed in place of prohibition. All these aspects of the complex liquor problem need to be dealt with in an educational program.

The main objectives of such a program may be briefly stated:

1. An intelligent appreciation of the physiological, and psychological effects of alcohol, and the development of personal attitudes of aversion to its use as a beverage and the habit of total abstinence.

2. A strong conviction that the safety of society demands some form of effective social control and the determination to use personal influence, so far as possible, toward the forming of a public opinion which will not sanction, but condemn, the social use of alcoholic beverages.

3. An understanding of the reasons which make the liquor traffic always and everywhere a demoralizing influence, doubly motivated as it is by the profit motive, on the part of the industry and by an increasing demand on the part of the customer.

In other words, an educational program presupposes a constituency of fair-minded persons of serious purpose, who are not primarily intent upon proving a theory or maintaining a position, but who insist that all the facts which are really pertinent to the liquor problem be brought into the picture and conclusions arrived at upon the basis of unprejudiced study.

It should also be borne in mind that the methods of education, and of religious education, have greatly changed during the decade since prohibition began. It used to be the belief that children and youth should be *told* what to do and how to act, that they should be "conditioned" early by emphatic dogmatic statements as a safeguarding preparation against future temptations. It is now the belief of educators that teaching should begin with the present experiences of those taught, that it is the function of the teacher to bring to bear upon these experiences all possible light from past experience, and that the pupil should be led by this process to make his own choices, assume his own habits, and develop his own convictions. This is a longer and slower process, but by no other is *self*-control attained.

What then is required in a church program of education concerning the liquor problem? We may briefly sum up, as follows:

1. The collection and interpretation of a large number of experiences of boys and girls, young people, and adults, in which the liquor problem becomes a personal problem.

2. The assembling of abundant materials throwing light upon these experiences.

3. The development, experimentally, of methods whereby through these experiences children, youth, and adults, are brought to an intelligent understanding of the liquor problem and led to assume social attitudes respecting it.

4. The working out of community projects for the formation of a supporting public opinion and its mobilization for effective social control of the liquor traffic.

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Suggestions for a Church Program of Education

THE collection and interpretation of a large number of experiences of boys and girls, young people, and adults, in which the liquor problem becomes for them a personal problem.

The assembling of abundant materials throwing light upon these experiences.

The development, experimentally, of methods whereby through these experiences children, youth, and adults, are brought to an intelligent understanding of the liquor problem and led to assume social attitudes respecting it.

The working out of community projects for the formation of a supporting public opinion and its mobilization for effective social control of the liquor traffic.

* Educational Secretary, Federal Council of Churches, New York City.

What Is an Adequate Conception of God?

By E. J. Chave*

A CONCEPTION of God adequate for today must undoubtedly be greater than that held by men of yesterday. The world is much bigger, the problems are more confusing, the organization of power in human control is far greater, the penetration of science into the secrets of the universe is much deeper than even a generation ago. While many are clinging to outgrown ideas and defending them with emotion rather than with reason, others are convinced that concepts born in a prescientific age are not sufficient, and are searching for concepts of God that may be tenable in a world of fixed laws and predictable order. Some are confused and do not know what to believe; some have given up faith in God and are cynical about all religion. The problem of a conception of God big enough to be real in the twentieth century universe is stirring attention on every side and is vital to all moral and religious living.

There is no doubt that men believe in God without having a definite concept of what they mean by God. But that is no more strange than the fact that men live without being able to define life, or that they use electricity without understanding the essential nature of it, or that they listen to their radios and have no comprehension of the way the sounds are transferred, or that they speak freely of self-consciousness and personality with but hazy ideas of what these terms involve. Exact description and definition always follow far behind the experiential values of life. We may have plenty of experience of the reality of things and yet be unable to agree on what the true character of the phenomena is. So with God, the greatest reality of experience in all ages giving meaning and support to the faith and works of countless millions, yet an ever changing and widely varying concept as men have tried to understand the mysteries of their universe.

Two Boys

A BOY was born 'mid little things
Between a little earth and sky
And dreamed not of the cosmic rings
Round which the circling planets fly.

He lived in little works and thoughts
Where little ventures grew and plod,
And paced and plowed his little plots
And prayed unto his little God.

But as the mighty system grew
His faith grew faint with many scars;
The cosmos widened on his view
But God was lost among his stars.

Another boy in lowly days
As he, to lowly things was born
But gathered lore from woodland ways
And from the glory of the morn.

As wider skys broke on his view
God greatened in his growing mind;
Each year he dreamed his God anew
And left his older God behind.

He saw the boundless scheme dilate
In star and blossom, sky and clod,
And as his universe grew great
He dreamed for it a greater God.

No One Concept Can Ever Be Sufficient

No one concept can of course be sufficient for all kinds of people. The little child thinks in concrete terms and with reference to a much smaller world than the educated adult. The mature mind, accustomed to philosophy and science, reasons in quite different ways from the person of practical training and with less complex theories of life. Ideas of God vary according to the background of a person's thinking and to the necessities of his problems and outreachings. Each person and each group of religious people should formulate its own concept out of its own experience with reality, and each should be tolerant and sympathetic toward those who think differently. Yet there are certain general principles which should permit religious people to worship together and to cooperate in work with the immanent and energizing spirit of the Eternal.

God More than a Personal Opinion

An adequate conception of God must be more than a personal opinion. While each should have first hand experience of the underlying reality, if his belief is to be any more than an orthodox credal acceptance, he should formulate his belief in the light of the experiences of mankind during the centuries. Babies do not come into this world with full-fledged ideas but gain them by sharing the thoughts and experiences of others. No one can have an adequate idea of any complex thing unless one grows into the idea by sharing experiences and by developing a language to describe and think of it. The ideas of God used by men in the past may be inadequate for today but they were the results of thinking over experience, and new ideas must be understood as new interpretations of similar experiences, different because so many other phases of life are understood differently than they used to be. Present ideas of God may be considered adequate conceptions of reality only when they are formed in the light of past interpretations and of outstanding contemporary ones.

Conceptions Must Be Continually Revised

There can be no fixed and final conception of God either for an individual or a church. Definitions must always be tentative and relative to all that is known about life at any time. As the maturing individual changes his ideas because of enlarging experiences, and should continue to do so throughout his life, so should groups continually revise their expressions of faith. The concept of God is so closely related to the total meaning of an ever-expanding life that no person or group should presume to have a final statement of belief. Limited dogmas can never do justice to God nor satisfy thinking men and women.

God Co-extensive with Reality

An adequate conception of God must face all the facts of experience, the facts of evil as well as the facts of good, and not be blind to any problem. It may be pious to call God "Father," or "the Supreme Good in the Uni-

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verse," but life inevitably brings its conflicts. An intelligent attitude toward God recognizes the difficulties in the conflicting and tragic experiences of life, and is based upon a large experience and comprehensive philosophy. God must be co-extensive with reality. A satisfactory concept of God must answer the question whether the universe exhibits a unifying, integrating, purposeful control of the processes and events of life.

God Is Real, Not a Vague Idea

An adequate conception of God must be one that gives a vivid sense of God's reality and that does not evaporate into a vague idea as it is used. There have been many ways in which God has been described, some meaningful to philosophers and some intelligible to laymen. It is difficult for anyone to state his conception so that another may get the same values from it that he himself does. One person will find the term "Heavenly Father" satisfying, while another will prefer "The Determiner of Destiny," and another "The Personality-producing Force of the World," or "The Integrating Spirit of Life." Such terms are only suggestive of the phases of the Reality we call God. It is a distinct advantage to have many such descriptive phrases to use as an individual relates himself to God in worship for the phrase helps to recall more vividly that phase of experience we conceive as centered in God. The collects of a ritual service are good examples of the effectiveness of this manner of thinking. If used regularly with growing persons such descriptions will help to develop a meaningful relationship to God. Too often one or two abstract terms are all that are used and the sense of reality is inhibited.

God as a Person, an Expanding Concept

When God is spoken of as a Person the meaning of the term must transcend its common use. Personality is an open concept that is growing with the experience of the race. It transcends the limitations of a bodily form and the span of an earthly life and projects its meanings through the centuries. Two thousand years ago a person lived named Jesus but today his personality is better understood and the influence of his personality is more powerful than it was when it was expressed in the form of a man of thirty-three years. The personality of Jesus is an excellent illustration of the expansiveness of the term. An adequate conception of God would seem to be the environing Spirit of Life that touches the spirit of man in all ages and with whom the spirit of man seeks communion and adjustment as he meets the cosmic forces of life. Fellowship with the Eternal is not cheap familiarity with an indulgent, good-natured, ruler of the heavens, but is a personal relationship that is the achievement of a large outreaching personality. The little child may feel the reality of God but only the largest soul can at all comprehend his true character. The vilest sinner may be transformed by faith in the regenerating power of the All-Wise and All-Loving but only the disciplined personality with clear vision and overcoming faith can enter into the most satisfying creative cooperation with God.

To Know God Means to Live Differently

Finally we would suggest that an adequate conception of God must be such that the person who holds it lives differently because of it. The vision of Isaiah in the temple

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The Workers' Conference

A plan for using the April Journal as a basis for the program of the Workers' Conference

HOW frequently the indifference of the general adult church constituency to the needs and possibilities of a real educational program for all ages has limited and hampered aggressive church school leaders! This issue of the *Journal* and the current workers' conference provide an excellent means by which the whole church school staff may face this basic problem. The church's program for the Christian education of its adults ought, as one of its chief outcomes, to make the whole church educationally minded. Why not take as the general theme of the workers' conference this question, "How may our church's program for men and women make our whole church a more effective school in Christian living?"

1. *If the workers' conference comes near Easter, you will want to use as a devotional meditation, "The Garden of Joseph of Arimathea," by Dr. Palmer.* Another suggestion is to have a talk based upon Dr. Chave's article, "What Is an Adequate Conception of God," using the poem "Two Boys" and the thought that every leader must be a learner, ever entering into larger experiences of God as a prerequisite to leading others into richer spiritual life.

2. *How may the homes from which our church school pupils come, be guided into more effective teaching of Christian living?*

   a. Through home activities and influences.
      Beaven, "Parents as Teachers of Christian Living."*
   b. Through parent training classes.
      Fairbank, "An Installation Service."
      "Parental Education," under "Brief Sketches of Adult Work Activities."

3. *How may the curriculum of our adult church school be enriched?*

   a. Through a study of social and world problems.
      Casselman, "Missions in the Modern World."*
      Winchester, "Religious Education and the Liquor Problem."*
      "Men's Club, Downers Grove," under "Brief Sketches of Adult Work Activities."
   b. Through broader religious and cultural interests.
      Chave, "What Is an Adequate Conception of God?" *
      Elliot, "Religious Material in Popular Magazines."
      "Adult Work in Local Churches of Michigan" and "Adult School of Religion Reaches Large Group," under "Brief Sketches of Adult Work Activities."
   c. By making the whole program of the church educational.
      Editorial, "Whither Bound, Adult Work?"
      Munro, "Adult Leaders Define Their Problems."
      Westphal, "Organizing for the Christian Education of Adults." *
      "First United Brethren Church, Dayton" under "Brief Sketches of Adult Work Activities."

4. *How may the adult work in our church be so organized and enriched as to contribute to the whole church program?*

   a. Through preparation and dedication of leaders.
      Knapp, "Every Church Training Every Leader."
      Gay, "Special Training for Vacation Church School Leaders."
      Fairbank, "An Installation Service."
      "International Schools and Camps."
   b. Through more efficient organization.
      Westphal, "Organizing for the Christian Education of Adults."
      "Brief Sketches of Adult Work Activities."
      Munro, "Adult Leaders Define Their Problems."

* One of the units in the experimental "Program and Study Guide for Adult Work in the Local Church" announced in the article "Adult Leaders Define Their Problems," deals with this subject.

The Annual Meeting

IT IS not an easy task to condense into a brief article the many outstanding events of the recent annual meeting of the International Council of Religious Education held at the Stevens Hotel in Chicago February 10 to 18.

The meeting opened on Tuesday, February 10, with an all-day Conference on World Peace which offered a strong program and was well attended. The sixteen professional advisory sections held their meetings on Wednesday, Thursday, and Friday, with a registered attendance of 849. All had carefully prepared programs and reported unusually interesting meetings. One feature was the large attendance of pastors, who voted to request the organization of a Pastors' Advisory Section. Many joint sessions were held, and on Wednesday night the Tower Ballroom of the Stevens Hotel was crowded to overflowing with a joint meeting of the members of all sections to consider with the members of the International Council staff a number of important subjects of common interest. Devotional services for all sections, which were particularly helpful, were held each morning from 9:00 to 9:20, conducted by Dr. Lucius H. Bugbee.

H. MCAFEE ROBINSON
NEW CHAIRMAN, EXECUTIVE COMMITTEE

Saturday was given over to an all-day session in consideration of plans for a more effective field program, and the closer integration of denominational and interdenominational work on the field. More than twenty states were represented in this meeting, which was declared by state secretaries present to be the most encouraging of its kind held since the Council was organized.

The Educational Commission met on Monday, February 16, its sessions lasting from 9:30 in the morning to 11:00 o'clock at night. Perhaps the most important subject under consideration was the *Curriculum Guide*, prepared in three sections by the three age-group committees of the Commission—Children's Work, Young People's Work, and Adult Work. This was presented in printed form, the three sections totaling more than five hundred pages, containing, among other things, a statement of principles underlying a curriculum of religious education, a statement of objectives of religious education, and outlining the steps leading to the creation of an experience-centered curriculum.

In addition to receiving and considering the recommendations from the several professional advisory sections with respect to educational matters, the Commission considered a number of very important documents that had been prepared, mimeographed, and sent to all members in advance. Among these may be mentioned: a document prepared by the Committee on Leadership Training on "Principles and Objectives of Leadership Training"; the report of the Committee on Church School Administration, including a document on "Housing and Equipment of the Church School," and a "System of Financial Records" to be included as a part of the International System of Records and Reports; a report of the Special Committee on Summer Camps, Conferences, and Training Schools; a report of the Special Committee on Religious Education in Town and Country; a report of the staff on the emphases adopted at the International Council Convention at Toronto; a report of the staff on Religious Education Week for 1931; and a document setting forth a basis for accrediting auxiliary state councils. On each of these different subjects the Educational Commission submitted recommendations to the International Council. The actions taken by the Council are contained in the Minutes of the annual meeting, to be published in the *Year Book* of the Council for 1931 which will be available in April.

The Board of Trustees met on Monday evening, February 16, and gave special attention to the report of the Treasurer and the General Secretary for the year 1930. The auditor's report showed a financial deficit for the year of $16,184.71, which the Board faced squarely, and with resolute courage, determined to raise, if possible, before the close of the annual meeting. Under the splendid leadership of Mr. Russell Colgate and Dr. John H. Race, and with the generous support of individuals and of denominational boards, it was announced before Wednesday noon in the meeting of the Council that the entire amount had been subscribed. It was declared by many of the older members that no event in the history of the Council has demonstrated more positively the unity, loyalty, and potential power of interdenominational cooperation in Christian education, which the Council represents, than the raising of this deficit.

The council sessions on Tuesday and Wednesday were thoroughly taken up with the consideration of important subjects. Hardly a moment was lost, and every hour was filled with important actions. The message of the Chairman, the reports of the General Secretary and staff, and the reports of the Board of Trustees, the Educational Commission, the standing committees, and the sections of the Council set forth the story of the accomplishments of the past year, and brought vividly to the attention of the Council the challenge of the future, as the leaders of the forces represented in the Council faced together the total task of Christian religious education.

Special emphasis was placed on the development of a thoroughly coordinated field program. It was voted to follow the recommendations of the Toronto Convention emphasizing leadership training throughout the year. The Council gave serious consideration to the relation of the International Council and the North American Section of the World's Association.

The By-laws of the Council were amended providing that hereafter representation on the Executive Committee, which is the governing body of the Council, shall be on the basis of church membership, the members being elected by recognized constituent denominations and recognized constituent state and provincial councils. Another denomination was admitted to membership, the Associate Reformed Presbyterian Church.

A proposed amendment to the By-laws changing the name to the International Council of *Christian* Education was offered and strongly supported, but action was deferred on this proposed amendment until the next annual meeting to be held in Chicago in February, 1932.

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Every Church Training Every Leader

By Forrest L. Knapp

ALL churches are pastor-conscious; many churches are budget-conscious, benevolence-conscious, employed-soloists-conscious; and some are even world-conscious. But much remains to be done before many churches become leadership-training-conscious. This last fact led the International Council at its recent meeting to decide, on the basis of a suggestion made by the delegates to the International Convention held in Toronto last summer, to place special emphasis during 1931-1932 on leadership training. The primary purpose is to lead churches to become leadership-training-conscious.

Implications of the Slogan

There are some very significant implications in the slogan adopted for this emphasis, "Every Church Training Every Leader." A few of them are suggested here.

First, all leaders need constantly to improve their leadership ability. On the part of many leaders in the church there is a certain feeling of satisfaction with the program as it is now being carried on. There are those who even aggressively oppose any attempt to change the methods of the leaders, even though these methods have not been improved in twenty-five years. Another extreme is found in some churches which feel altogether certain that they have become so very modern in every respect that practically all phases of their program are almost perfect.

Second, there is a lack of realization of the need for *every* leader in the church to understand the fundamentals of *Christian education.* It is commonly assumed that the only people who need to know anything about Christian education or how to teach religion are the teachers and officers in the church school. Increasingly it is being recognized that although the church school teachers and officers need careful training for their tasks, the work which these people can do is definitely limited by the understanding which other leaders in the church have of the principles and program of Christian education. The pastor must understand modern principles of Christian education. The deacons, the trustees, the elders and the members of all official boards must understand the principles of Christian education. The officers of the ladies' aid, or the woman's guild, or whatever organization is used by the women of the church, must understand the principles of Christian education. The janitor must understand the principles of Christian education. All these people must have an intelligent, aggressive sympathy with the purposes which the program of Christian education is attempting to accomplish.

How many church school superintendents or teachers could rise up to declare, with some warmth of irritation, that their sincere attempts to improve the program of Christian education in their churches have been blocked because some deacon or trustee, or even the pastor, or the janitor, has been too well satisfied with things as they have always been, or has been unwilling to pay the price of improvement!

Third, the program of leadership training in any church, to be reasonably effective, must be *continuous.* Not infrequently, a church starts a training course for a period of ten or twelve weeks, with the tacit assumption that, when the course is ended, the leaders will be trained. No leader ever comes to the point of doing his work as well as it could be done, and no leader ever reaches his ultimate capacity for leadership. Moreover, the knowledge of how people grow in Christian personality, and what the work of the leader is in guiding this growth, is continually growing. No church has fulfilled its responsibility until it has built a program of training for all its leaders, and is carrying it on aggressively and continously all the year round.

A *fourth* implication is that the local church must assume the responsibility for training its own leaders. It cannot delegate this responsibility to some other agency. Not infrequently local church leaders imply in what they say and do that they are almost conferring a favor by sending some of their workers to a community or summer leadership school. For the local church to take its full responsibility does not mean that it will withdraw from community or other enterprises of leadership training. It does mean that the church will look at its total need for leadership training and will utilize every available opportunity to provide that training, and that it will insist that each of its leaders be constantly engaged in a program of self-improvement.

Making the Slogan Effective

Many readers of this article will immediately agree with some of the statements which have thus far been made, and a few may agree with all that has been said. For those who do agree, the question will immediately be asked, what can I do about it in my church? In an attempt partially to answer this question, some specific suggestions are offered.

First, study carefully the situation in your church with reference to the need for improvement in leadership. The question is, to what extent are the leaders of your church, including the church school, qualified to carry their responsibilities successfully? In seeking an answer to this question, it may be well to use the section on "Leadership" in the International Standards—either *Standard A* or *Standard B*—and the rating scale to be used in connection with it. The significance of the questions in this section may well serve as the basis for discussion in a workers' conference. The questions may then be answered by each individual for himself regarding his own abilities. In addition it will be valuable if a committee rates all the workers and makes public the highest, the lowest, and the average scores, without announcing names. This will help to make definite the facts regarding the need for leadership training.

Second, study the present leadership training activities of your church. Perhaps the following questions will be helpful: How many teachers and officers in the church school completed at least one organized course in leadership training during the past year? How many church officials, other than church school leaders, completed at least one organized course in leadership training in the

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Observing Rural Life Sunday

By Ralph S. Adams*

ON THE fifth Sunday after Easter each year for centuries the Anglican and the Roman Churches have observed "Rogation Sunday"—a day of pilgrimages to the fields to invoke the blessing of God upon the crops that they might be bounteous and of a high quality. In recent years several Protestant denominations in the United States extended this movement to include the husbandman and his family and God's blessing is invoked annually on this special day upon the welfare of that part of the American population which stands between human society and starvation. Organizations such as the National Home Missions Council, the Foreign Missions Conference, the International Association of Agricultural Missions, and other denominational and interdenominational bodies have endorsed the occasion which they named Rural Life Sunday, and are calling upon their constituent agencies to promote the observance of the day on the fifth Sunday after Easter. The date this year is May 10th.

The rural heritage of city and nation is indeed very great, and the principles of our national life are still tremendously influenced by the situations and conditions in country life and the psychological attitudes which they create. The welfare of agriculture and the American farmer is one of our major national problems, both economic and political; an unprosperous year on the farm is reflected in the business of the railroads and other common carriers, in the demand for industrial products, and in the interest rates of the money market. Recent experiences of over-production of farm products, of floods and drought, of loss of foreign markets for agricultural products, of farm relief and legislation, all have emphasized our economic dependence upon this sturdy group of independent producers distributed throughout the nation.

In addition to supplying the city with food stuffs and raw materials and the nation with commodities of international exchange which have helped to make the United States the great financial power among nations which she is today, the farms of the United States have sent annually to the cities and towns of America 1,500,000 to 2,000,000 of their sons and daughters to share the task of operating our great industries, directing our financial system, conducting our shops and business enterprises, and performing the increasing number of social and professional services demanded by our complex social order. The farm is the place *of children*, as shown by our census reports, and the place *for children* because of the many favorable factors for wholesome character development inherent in the country environment. Most city families in America can trace their origin back to the soil in one, two or three generations. They may still have relatives living on the farm; the old homestead in the country is still referred to with pride and with a secret longing for the "scenes of our childhood." It is this heritage of the past that we would honor, and a similar heritage for the future that we would guarantee, by the observance of Rural Life Sunday.

Who Should Observe the Occasion?

The observance of Rural Life Sunday should be nation wide, in village and hamlet, in city and open country. The country speaks a universal language and issues a common appeal. The welfare of the city dweller is closely linked with the welfare of his country brother. The worshiper in the city pew should be as eager to invoke God's blessing upon the farmer and farming, as the family gathered in the pew of the "little brown church in the wildwood." Furthermore, worshipful concentration upon the spiritual things of nature and country life should be a most wholesome religious experience for all worshipers, whether in city or country. Great lessons of life can be learned from the "gospel of the out-of-doors" which was preached and taught so simply, and yet so effectively, by Jesus himself. One of the dominant characteristics of the Book of Life is the fact that it is a great rural book.

The great number of ever-present spiritual stimuli in nature and country life should be utilized to the full on this and other occasions. Writers, such as David Grayson, Liberty Hyde Bailey, Archibald Rutledge, and others, have made a great contribution to the interpretation of the spiritual content of country life. The great poets of all times have captured it in rhyme and song, and painters have interpreted it on canvas and in halls of fame. Famous preachers have given us priceless sermons on this subject, notable among which are *Nature Sermons* by Dr. Charles E. Jefferson, and *God's Open* by Dr. J. I. Vance.

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How Observe the Occasion?

Rural Life Sunday is an opportunity for the church and all of its auxiliaries to issue a spiritual challenge to the entire community, in a language which all can understand and with an appeal that can be made to stir the memories and spiritual experiences of the most indifferent. The extent of the program must undoubtedly be controlled by the local situation and its opportunities.

The Worship Service. Through hymns, prayer, Scripture lessons, special music, and responses, carefully selected or prepared to focus the sense and spirit of worship upon the spiritual background of nature and country life, most effective worship services have been conducted in many churches, city and country, on this occasion in past years. The Psalms and the Gospels are fruitful sources of appropriate Scripture lessons and responsive readings. Many of the old favorite hymns, as well as some of the more recent ones, breathe the spirit of God in nature. Numbered among these are: "For the Beauty of the Earth, "Faith of Our Fathers," "Fairest Lord Jesus," "The King of Love My Shepherd Is," "When Morning Gilds the Skies," "The Lord is My Shepherd," "All Things Bright and Beautiful" (for children), "Jesus, Tender Shepherd Hear Me" (for children), "We Plow the Fields," "America the Beautiful," "My Country 'Tis of Thee," and others. Pastors, church boards, and stereopticon supply houses have prepared effective hymn slides for many of the famous rural hymns, which can be rented for a moderate fee. The use of these slides has proved most impressive.

The Sermon. In the setting of an impressive and appropriate worship service, the sermon for Rural Life Sunday occupies a strategic position. Through the worship service a receptive and appreciative attitude can be built up for the message of the day. The service and the sermon should complement each other, with the sermon contributing the climax of the unified service. A wide range of sermon themes and texts is available to the preacher. Whatever the theme or text, it should produce an accurate impression of the spiritual importance of farming and the farm family, and a true picture of the present situation in American agriculture and its national implications. This is an occasion for creating a better understanding between city and country and for encouraging cooperative and constructive attitudes in a problem of mutual importance. Themes that have been impressively developed on previous occasions are: "The Voice of the Soil," "The Call of the Country," "America the Beautiful," "Consider the Lilies of the Field," "The Rural Family," "The Sower," "The Farmer's Heritage," "America's Debt to the Farmer," and "God Giveth the Increase."

The sermon on this day might be preached by the regular pastor or by a visiting clergyman. In some instances, city pastors have invited rural clergymen to deliver the message on that day. In other instances leaders in country life movements and organizations have been asked to bring the message—county farm agents, public school teachers, masters or lecturers of the Grange, officers or leaders of other farm organizations, etc.

The Church School. The worship service of the church school for this day might also utilize the spirit of the occasion through an appropriate service. The suggestions made for the church worship service might well be adopted here in part. A ten-minute address on some phase of country life could be placed into the program, and in-so-far as possible the teachers of the lesson for the day should make effective applications of the lesson to country life situations.

The Young People's Meeting. Here, too, the suggestions for the worship service and the sermon or address might be applied in the regular meeting. However the principle of maximum participation by the young people themselves should be ardently adhered to if possible. Assignments of special talks on various phases of country life of interest to young people, might be shared among capable young people. An appropriate debate, which would be educational and spiritually inspiring, could be a wholesome variation. Some young people's groups on previous occasions have produced, most acceptably, plays or pageants with a rural background and a superior message. The Federal Council of Churches, and denominational church boards are generally equipped to advise on the careful selection and satisfactory production of such dramatic features. Musical services and cantatas are also favored methods applied to the observance of this day.

Special Occasions. In many communities, the churches have combined their efforts with other churches or with other organizations in the community, in appropriately observing Rural Life Sunday or Rural Life Week, which is the week introduced by Rural Life Sunday. Community sings, pageants, plays, illustrated lectures, cantatas, debates, field days, and other ways of carrying the spiritual message of the country to the community, have been effectively employed.

One rural pastor invited the local Grange to attend a special service; in the course of the program a farmer boy recited "The Country Boy's Creed," the county farm agent spoke on "The Relation of the Farmer to the Church," and the pastor spoke on "The Relation of the Church to the Farmer."

The pastor of a large city church invited the community to a special evening service at which all electric lights were extinguished, and the illumination was supplied by an old-fashioned kerosene lamp standing on the top of an old reed organ secured for this occasion. During the congregational rendition of old hymns and the singing of old folk songs with accompanying music on the reed organ, the pastor asked his people to imagine themselves back again in the country church from which they came.

The opportunity for variety and originality in observance of the day is limited only by the limitations in interest and application of the local church and community leaders.

General Opportunities. Publicity methods should be widely and wisely used in preparing the congregation and the community for the fullest enjoyment and benefit from the observance of Rural Life Sunday. The parish paper is an excellent instrument for the cultivation of such interest and should be used weeks in advance of the occasion itself, to prepare the minds and hearts of the people and to create an interest comparable to the importance of the occasion. The local newspapers should also be encouraged to give appropriate publicity to the day, through prominent educational and news items and through the editorial columns. Editors are usually glad for ready prepared material on matters of general and local importance.

Additional suggestions, materials, information, and plans may be secured from denominational agencies and the interdenominational agencies named in this article. May all Christendom in America join in a sacred and appropriate observance of Rural Life Sunday on May tenth.

Brief Sketches of Adult Work Activities

Parental Education

THE home is our fundamental institution. Despite all changes, it is for the child the most influencial and effective school in all the world. We can have no better world until we have better homes. However desirable beautiful furnishings may be, the invisible furniture of a home is far more important. With these things in mind we inaugurated the work of parental education at St. Luke's Lutheran Church, York, Pennsylvania a few years ago. We have endeavored to help parents and prospective parents to a better understanding of children and home problems and to provide some of the invisible home furnishings.

In February, 1928, we began a course of simple lectures on child psychology and its applications. Publicity was given through the churches and the press. Each lecture was followed by a question and discussion period. The course ran for twelve weeks with an enrolment of sixty-five.

In January, 1930, we renewed the work with a course in "Home Essentials and Problems." One half the course was given by outside specialists while the pastor gave the other half. The visiting instructors presented school and church relationships, home economics, health, food, etc. The enrolment was eighty, including a number of Negro women and a group of women from the orthodox Jewish synagogue.

On January 7 of this year we began our third course. The pastor opened the series with a lecture on "What it Means to be a Parent." Topics for other meetings are:

"The Pre-school Years"
"School and Home—a Partnership"
"The Arts in the Home"
"Home Literature and Reading"
"Foundations of Child Health"
"Issues Confronting Adolescents"
"Home as an Environment"
"Goals in Child Training"
"Parents' Most Pressing Problems"
"The Child and Society"
"The Child's Moral and Religious Education"

The first six topics are being given by outside specialists, most of whom are from the public school system. The remaining topics are to be discussed by the pastor.

The Parent-Teacher Associations of the city and several social agencies are cooperating with us this year. At the close of the third session the enrolment was seventy-five, representing Protestants, Catholics, and Jews. One third of the enrolment comes from this congregation. There is no charge for the course. While we are not reaching many parents who need help most, we are effectively pointing out the need and doing some pioneer work. We note gladly that another local congregation is planning to inaugurate similar work in the near future.

—Earl S. Rudisill, *Pastor St. Luke's Lutheran Church, York, Pennsylvania.*

Adult School of Religion Reaches Large Group

FOUR hundred New Yorkers enrolled in the "Adult School of Religion" held six Wednesday evenings during Lent last year in the Madison Avenue Presbyterian Church of which Dr. George A. Buttrick is pastor. Of this number three hundred and sixty-eight attended regularly.

The schedule of the weekly program was: dinner; study groups; assembly and address; family prayer; adjournment.

There were twelve different study groups—each met a full hour for serious work. Books were available in the church library for purchase or loan. The twelve groups were as follows:

For Parents
- Practical Talks with Parents of Little Children.
- Helping Parents to Guide the Religious Experience of Older Children.
- Helping Parents to Understand Young People.

For Church School Leaders
- Helping Leaders of Juniors and Intermediates to Teach the Christian Way of Life.
- Helping Teachers to Understand and Meet the Needs of Young People.

General Interest Groups
- Personal Religion.
- Problems of Personal Belief (Adults).
- Problems of Personal Belief (Young People).
- Life Problems.
- Property in the Light of the Teaching and Spirit of Jesus.
- International Relations in the Light of the Teaching and Spirit of Jesus.
- Missionary Work of Our Denomination in the United States and her Dependencies.

Leaders for these groups came from the church staff, Union Theological Seminary, The Labor Temple, The Child Study Association, Foreign Policy Association, and Biblical Seminary of New York.

The Six Assembly Addresses were:
- "The Practice of the Presence of God," Dr. Rufus M. Jones.
- "The Church and the Economic Order," Dr. Reinhold Niebuhr.
- "The Church in the World Today," Dr. Henry Sloane Coffin.
- "New Emphasis in Religious Education," Dr. Luther A. Weigle.
- "Gandhi and the Christian Ideal," Dr. Charles F. Andrews.
- "The Church and the International Order," James S. McDonald.

The cost of the School was wholly met by the $2.00 registration fee plus personal contributions of people who sensed its great value. Special arrangement allowed all church school leaders to enrol at $1.00 in recognition of service being rendered the church.

This project in adult education was given a "distinguished service award" by the New York Presbytery. Those enrolled in this first experimental school expressed their unanimous desire for a similar school during the Lenten season this year. On the basis of the experience in this first school, courses for parents and teachers were arranged at other times during the church year. There will be only two assembly addresses, one at the opening, the other at the closing session. This arrangement affords a maximum amount of time for intensive class work.

—Edward P. Westphal, *Director of Adult Education, Presbyterian Board of Christian Education*

Adult Work in Local Churches of Michigan

LOVE, peace, self-control, and other fruits of the spirit-filled life are more sure to result if one has an ever-increasing growth Godward and manward through properly directed worship, service, and study. Christian education is now considered a continuous process of growth in Christian ideals, attitudes, knowledge, and skills," said a leading pastor of our Capitol City recently. "Our guilds and clubs are doing little more than to raise money and provide social contacts."

The morning worship and sermon are considered by this pastor vital parts in the total program of adult religious education. Sunday morning Bible and discussion classes are being re-vitalized and the whole procedure will henceforth be correlated under one strong committee, aiming to make all phases possible and desirable. Changes in attitudes and skills and the hoped for increase in fruitful knowledge should be the result.

* * * * *

In another church two hundred adventurous men and women, many of whom are college and university graduates, are eagerly engaged in a Wednesday night "College of Religion," exploring the unknown trails of twelve selected studies related to religion and the mission of the church.

* * * * *

A "Cultural Institute" is offered in a third church with courses in art, music, home-making, dietetics, philosophy, child psychology, church history, pageantry and dramatics, social Christianity, the Bible, stewardship, and Christian missions.

* * * * *

Eighty to one hundred newly married people are the greatest challenge to at least one pastor. The lessons are related directly to life problems of the members and they in turn are developing a Christian philosophy of life. Business women away from home are growing in the abundant life through a special class led by a world traveler and his wife. The personal counsel of these "adopted" parents is eagerly sought.

* * * * *

Three simultaneous studies for their Wednesday night meeting have been chosen in an inter-denominational church—a devotional Bible study and prayer service for those preferring this, a course in psychology for Sunday school teachers wishing training, and a study of family problems for young parents. The introduction of special pageants and visits from representatives of various missions and organizations are decidedly helpful in producing desirable changes in attitudes.

—BERNARD COGGAN, *Director of Adult Work, Michigan Council of Religious Education.*

First United Brethren Church, Dayton

THE First United Brethren Church at Dayton, Ohio is regarded as a school in Christian living. A Board of Christian Education including the pastor is responsible for the entire educational program. Several months ago the Board of Christian Education elected Mr. W. C. Arthur as the local director of adult work He is responsible for leading in the total program for men and women in his church.

One of the first things Mr. Arthur did as adult director was to call into council the leaders from all adult organizations in the church. This included representatives from all adult classes, the women's aid society, women's missionary society, and the men's brotherhood. These leaders together with the members of the board of Christian education and the local director of Christian education make up the adult council.

This council agreed to meet once a month. Several committees were named to take care of the social, devotional, and missionary interests. Other plans were initiated to provide an adequate program of Christian education for the adults of the church and to reach out into the community to share with those who are not connected with the church.

One of the first tasks undertaken was that of revitalizing the Sunday morning worship service of the adult Sunday school. Under the leadership of the adult director this has been accomplished in an excellent way.

A second enterprise undertaken was that of cooperation with other age groups of the church in a special period of church advancement for the first quarter of 1931. January was to be a period of emphasis on education under the slogan "Know your church." February was designated as a month of educational evangelism with "Know your Christ" as the central theme. Plans were made for March to be a time of enlistment. The slogan for this month was "Know your task."

The adult section of the church is cooperating wholeheartedly in the program. The programs of the Sunday church school, the mid-week church night, the Christian Endeavor societies, and the preaching services are built around these ideas.

Every phase of church life has been greatly stimulated by this new program. The Sunday church school classes for adults are taking on new meaning. The church night period has become a time of constructive council, with all the leaders of the local church meeting together for worship and instruction and then dividing up into groups for the discussion of specific age-group problems. All other organizations of the church are taking on new life.

—MARTIN I. WEBBER, *Director of Adult Work and Leadership Training, United Brethren Church.*

How Some Baptists Do It

SEARCHING not for big classes, but for those churches in which a real educational program for adults was being attempted we sent out a questionnaire to a carefully selected list of pastors. The replies represent places widely separated geographically, large churches and small, and both progressive and conservative groups. They indicate that comparatively few of our churches have an organized adult department, and that the tendency is toward church organization rather than toward departmental organization.

To the question, "Have you an educational plan that includes all the adults of your church twenty-four years of age and over?" the answer was "yes" in every case. Further questioning, however, revealed that only two of those so answering could say "Everything educational is correlated by the church board of education." Two others could write "This is the next step we hope to take." Several reported an adult department of the church school but

added that the women's organizations, "aid," missionary, or guild, and men's organizations and brotherhoods carry on entirely independent programs. Two reported independence of organization but a clearing of educational plans through the educational committee.

When asked about the lesson courses being used, the majority answered in the words of one, "The Uniform Lessons from time immemorial." But many reported elective courses. Those not using the Uniform Lessons decided the question of what to study by class vote on recommendation of the teacher and after submitting their plans to the church educational committee.

It is interesting to study the replies to the question about the most successful method for interesting a class. Only three pastors felt that the interest was due to the quality and method of teaching. For example "our men's class selects the course of study and each lesson is followed by a quiz period. Then the last Sunday in each month a debate is conducted by the men. One topic was, 'Resolved that religion should be taught in the public school.' " To the question, "What is the most important factor contributing to the success of your adult class?" The answer was almost invariable, "the teacher."

To the question of the method of recruiting the class there were many different answers: definite assignment of prospects, personal work of officers, newspaper publicity, personal calls, bowling and shooting clubs, telephone calls, a monthly Sunday night service in their charge, monthly class meeting with social and special speaker, "action all the time," committees changed each year, banquets, picnics, "projects which arouse interest," contests, news items in weekly calendar written by a member of the class. Truly it would seem as if the pastor was justified who wrote that their adult department is known as the "Expressional Department."

—Mary M. Chalmers, *Director of Adult Work and Parent Education, Northern Baptist Convention.*

Men's Club, Downers Grove

Rev. A. J. Pitman

That a Sunday school class may be a potent factor both in its church and in the community of which that church is a part has been notably demonstrated for the last four years by the men's class of the First Congregational church of Downers Grove, Illinois.

Organized in September, 1926, as the Men's Bible class, and having an attendance that morning of fifty-five, it has since grown into a group of 200, and is now known as the Men's Club. As such, it fills a responsible place in the activities of its circle, both religious and secular.

The class long ago outgrew its space in the Sunday school proper, and now holds its class sessions in a room in the Public Library, which is directly across the street from the church. Reverend Albert J. Pitman, pastor of the church, is the leader of the group, and addresses it every other Sunday morning, an outside speaker being secured on the alternate Sundays in order not to burden the pastor too heavily. Good music is one of the features of the class meetings, a pianist and an excellent director being members of the group. Within the Men's Club has grown up a special chorus of forty voices which, on occasion, relieves the regular church choir.

Allen J. Kreitzer, president of the club, was asked how the group happened to launch out into its now varied fields of activities. "In order to keep alive," was the instant response. "No organization can long survive if it has no service to perform."

So in order to keep alive, these men are now for the fourth year sponsoring what is known as the Sunday Evening Club. For the last three years the services have been broadcast at 8 o'clock over station WENR, noted clergymen and laymen being booked sometimes a year in advance to appear on the programs.

Another project of this group is the establishment and maintenance of a Boy Scout troop, and the furnishing of leaders for it from among the club membership. The membership of this troop now numbers forty.

Last winter and this have been unprecedentedly hard ones in the community, and the Men's Club has stood steadily in the front rank of service, giving food and clothing where necessary; less tangible help where that was required; attempting to find work for those to whom work would be a blessing.

Besides furnishing a chorus for the church and a Scout leader for its boys, the Men's Club also furnishes, in the person of its leader, a chairman for the Relief Committee in the community. When a man as busy as is the minister of this church will find the time to respond immediately and personally to all calls which come in, it is no wonder that a group of men under his leadership is found standing in the community for what the Men's Club of the First Congregational church of Downers Grove does stand in that village.

The Primary Department Offering

Each church school has its own local conditions and problems to meet, so there can be no hard and fast rule for any part of our work.

Our primary department children go into church for the opening church worship service and we had the problem to meet of seventy-five little pairs of hands clutching their offering money for fully fifteen minutes. How those pieces of money did roll away from us! Under the chairs—down the register—always dropping at the most quiet moment of the service.

Something had to be done about it, so, in the first place, for merely practical purposes we had the children place their offering in a basket by the door as they came into the department. This has worked out very well in the three years that we have followed the plan.

We told the children that when Jesus, as a little boy, went into the temple he placed his offering in a large box near the temple door. We also found some pictures of worshippers putting their offerings in the temple boxes.

At an appropriate time in the worship service one of the children brings the offering forward—just as the church offering is presented at the altar. Doing it this way in the assembly period seems to create a real act of worship. It is a simple service, stressing the joy of sharing with others.

—Mrs. Lansing Lewis

International Schools and Camps

OLDER BOYS' AND GIRLS' CAMPS

THIS is the eighteenth season of the International Older Boys' and Girls' Camp Conferences.

State and provincial councils and forty-three Protestant denominations cooperate in these camps.

There have been over 10,000 young people in the camps with 639 graduates.

The cost, in addition to travel, is—registration fee, $5.00; board and room, $22.50.

Age limits are 16-21 for entrance.

Young people must have recommendation of local adult leaders in order to enter camp.

Geneva Glen, Colorado
Girls' Camp—July 7–20
Boys' Camp—August 25–September 7

Lake Geneva, Wisconsin
Girls' Camp—August 11–24
Boys' Camp—August 25–September 7

Lake Winnipesaukee, New Hampshire
Girls' Camp—July 28–August 10
Boys' Camp—August 25–September 7

LEADERSHIP SCHOOLS

FOR pastors, directors of religious education, church school officers, leadership training deans and instructors, council staff members, church school teachers and leaders.

If you wish to combine study and creative ventures in the out-of-doors, you are urged to register.

The cost is moderate. Board and room from $22.50 to $30.00, depending upon the accommodation secured. Tuition, $5.00.

Advanced Seminars. At Lake Geneva and Winnipesaukee any person eligible for enrolment in the Advanced Curriculum may choose a problem to the study of which he wishes to give his time. The resources of all faculty members for advanced students will be available to all advanced students. For advanced work to be offered at Geneva Glen, refer to list below.

Courses for Young People's Workers. Special courses for leaders of young people will be offered in connection with the International camps for young people. For information write to the International Council of Religious Education.

Geneva Glen, Colorado
August 10–22

Miss Agnes L. Adams, National College of Education, Evanston, Illinois.
The Religious Education of Primary and Junior Pupils—A seminar course, including standard elementary division courses in psychology, materials and methods, and department administration, namely, courses 31, 32, 33, and 41, 42, and 43. A student may earn credit in any two courses in either department. (With Miss Sayer)

Rev. Frank I. Finch, Methodist Conference Director, Nebraska.
The Teaching Work of the Church
(Primarily for Pastors)

Mrs. Mary E. Furbish, Superintendent of Religious Education, Kansas Christian Missionary Society.
Recreational Leadership

Mr. Harold M. Gilmore, General Secretary, The Colorado Council of Religious Education.
Supervision in Religious Education

Mr. Harry C. Munro, Director of Adult and Field Work, The International Council of Religious Education.
Dean
Method in Leadership Training—Advanced Seminar.
Conference for Field Workers

Miss Florence Marie Sayer, Director of Christian Education, Presbytery of Denver.
The Religious Education of Primary and Junior Pupils. (With Miss Adams)

Professor Osbert W. Warmingham, School of Religious Education, Boston University.
The New Testament
The Message and Program of the Christian Religion

Lake Geneva, Wisconsin
July 27–August 8

Mr. Harold S. Chambers, General Secretary, Kent County Sunday School Association, Michigan.
Recreational Leadership

Mr. Z. B. Edworthy, Director of Leadership Training, The West Virginia Council of Religious Education.
The Principles of Teaching

Dr. Forrest L. Knapp, Director of Leadership Training, The International Council of Religious Education.
Dean, and Instructor Advanced Seminar

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An Installation Service

By Abby Jane Fairbank*

THE Mothercraft Class of Pilgrim Congregational Church, St. Louis, Missouri, was organized in 1922 through the initiative of the Board of Religious Organizations of the city. Mothers who brought children to the beginners' department of the church school were in the habit of remaining in the department during the session. The director of religious education of the church called a group of these mothers together and advised the organization of a Mothercraft Class. This resulted in the formation of one of the first classes in the city. A leader was secured who had taken special training in this type of work and the class has continued under the ablest leadership the church affords. The class, for lack of better accommodations, meets in the church auditorium during the regular church school time. The average attendance is about forty, with of course a considerably larger enrolment. An annual budget varying between three and four hundred dollars is raised by pledges; this amount is expended in contributing toward the expenses of the church school and in various home and foreign projects; each year the tuition of a student at Iberia Junior College is paid.

The purpose of the class has been to satisfy a desire on the part of the mothers to become better informed in methods of child training in developing character. Each year, through a research committee, it plans its study for the year. Members of the class review helpful books and present papers on subjects being discussed. Talks are made by the ministers of the church and leaders in the educational and social work of the city.

The officers are elected for two years, one-half of them taking office each year. It has been the custom for these officers to assume their duties in May, and each year a special installation service is held. One of the members opens her beautiful home and entertains the entire class at luncheon. The service here given is the one used at the last installation.

The candlelight service has become an institution in our installation programs; from year to year we vary its presentation. One year we used the rainbow most effectively, with the symbolism of the colors. Last year we carried out the thought of the vine and the branches, or fruit bearing. The florist had cooperated with the program committee by decorating a large alcove in the living room with a trellis on which was growing a vine with branches from which hung large bunches of grapes. The same idea was carried out on each of the five large tables, caring for a hundred guests. A six foot low running trellis was the center piece, on which grew the vine with the luscious bunches of grapes hanging from the vines and resting upon the table.

The officers' table held a large candle, set in a smilax-covered triangle, which is the Mothercraft emblem, the large candle representing Mothercraft ideals. In front of each out-going officer was a low burning candle, which was extinguished when her successor was installed. In front of each officer to be installed there was an unlighted candle, which was duly lighted in the service. The service proceeded as indicated below—the presiding officer opened the service by saying:

With the advent of spring, we find the happy home maker making frequent trips around his yard to discover the first evidences of life in his hardy plants and vines, thereafter watching the subsequent growth of branches, nourishing ever the hope of fruition in flower and fruit. The vineyard keeper and farmer repeat the same process, all anticipating the fruits of their labors.

Our own small garden spots are but replicas of the great gardenings going on around the globe—continuing down the years from the first garden in the story of Eden, so familiar to us all, when God gave one of his first recorded commands, "Be fruitful."

The Galilean walked amid the lilies of the field, through the vineyards of Palestine, saw the trees of the orchards—some barren, some bearing fruit—and from these and other familiar surroundings drew lessons for his friends and followers—parables and sayings that have lived with the eternal spirit upon them, rich in their abiding influences for good to all peoples.

From his many nature messages, we find one of peculiar importance for our use today:

"I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit, for without me ye can do nothing. If a man abide not in me he is cast forth as a branch, and is withered; and men gather them and cast them into the fire and they are burned. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. Ye have not chosen me, but I have chosen you and ordained you that ye should go and bring forth fruit, and that your fruit should remain."

In these words we find his great desire that his friends and disciples should be fruit bearing branches of the Great Vine. Barrenness and unfruitfulness greatly disturbed the Master's spirit.

In our installation service today, we are going to use the Master's illustration of the vine and the branches, thinking of our officers as branches of the vine, with the urge to bear fruit in his name for our Mothercraft class, having the light of the Mothercraft ideals shedding its warm rays on them encouraging their growth in service and fruit bearing.

During our eight years of activity as a Mothercraft Class, it has been the desire of the class to study the high art of Christian living in the home; not merely to theorize, but to follow out a practical course of religious and moral training for our children, depending on God for our help and guidance, feeling that motherhood is a high and holy calling for which much training is needed.

Following the precedent of former years, we will present each officer with a candle, lighted from our great central candle, which is a symbol of the high ideals of Mothercraft represented in our emblem, the triangle, signifying fair dealing, consistency, joined by tact and humor to a cooperation with our children, and all crowned by Love. We trust the light and warmth thereof will be an encouragement to growth and fruit bearing, according to your various offices.

In our charge to each of you, we will draw from those verses that describe the Fruits of the Spirit, which Paul and Peter stress in their messages.

As your names are called, will you please stand to receive your candle from the Torch Bearer, representing the Spirit of Light.

To the Leader

As Leader of our Mothercraft Class, it seems peculiarly fitting that the first fruit mentioned by Paul in his discourse on the fruits of the spirit is *love*, because your heart is full to overflowing with love and service to your charges and to your friends in the Mothercraft Class, who in turn render you their loving devotion as friend and counselor. "This is my commandment, that ye love one another, as I have loved you."

To the Assistant Leader

We know that you, in your very helpful office of assistant leader, are finding a fruit of the spirit in the *joy* of service, and we trust continued joy will be yours in the months ahead. "Whatsoever ye shall ask the Father in my name, he will give it you; ask and ye shall receive that your joy may be full."

To the President

It is a pleasure to welcome you as the president of our class. You have worked in our midst faithfully, quietly, and forcefully,

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* Chairman of Program Committee, Mothercraft Class, Pilgrim Congregational Church, St. Louis, Missouri.

Special Training for Vacation Church School Leaders

By Mrs. Mabel K. Gay*

ADEQUATE leadership training for vacation church schools has been an ever-present problem. It is a self-evident fact that the vacation church school will progress or decline according to the training and ability of those responsible for its organization and who direct it and compose its teaching staff. We dare not abate our interest in this problem for a moment or cease to strive for a solution of it.

We have often attempted to provide training through institutes for the churches of the community. These institutes have been exceedingly valuable in interesting churches in organizing schools and in educating people in the aims and purposes of the vacation church school. But it is quite generally felt that the institute method lacks some vital factors that are essential to the proper equipment of leaders. In fact, in our community it has lost much of its appeal so that it is difficult to secure attendance. What seems to be needed is not so much a set program of inspirational addresses and the detailing of some one person's experience, as the consideration of the individual situation which confronts a group of workers in the actual setting up of the organization machinery of a vacation church school. Most workers, regardless of how many courses they may have taken in a community training school, will fail to see the connection between those courses and the task immediately in hand of getting a vacation church school started. They will need more intimate understanding and guidance. They ask themselves such questions as: How shall we conduct this school? What shall we try to do with it? What objectives shall we try to achieve? What shall we use and why in the effort to achieve those objectives? It is on such questions as these that they will need help.

In Springfield we feel that we are on the way to a solution of the problem of leadership training by the method of individual conferences with each church planning a school. The city supervisor sits down with the committee of the local church, the director of the vacation church school and the heads of the departments of same, in a conference that in a few hours traverses the whole range of problems to be met. For this conference the supervisor has an outline covering all phases of the program.

Two hours is the time allotted for this conference. Sometimes this is followed by a shorter conference later, to check up on the organization and to make certain that plans are definitely laid.

These conferences not only enable the schools to operate more efficiently and to train leaders for the individual school, but they serve in giving the supervisor a direct contact with each school and aid in understanding the individual situation, an item most necessary if the greatest amount of assistance is to be given during the school session.

These conferences are supplemented by a general pre-session conference of directors and leaders of all schools, where subjects of general interest and importance are outlined and discussed. The subjects chosen are those found to be vital to the success of the largest number of schools. Such a conference pre-supposes that all teachers have had training in the theory of the particular subject they are to teach and are familiar with vacation school organization.

An introductory address on "Creative Education in the Vacation School" is followed by group conferences on "Creative Education in the Primary Department," or "Creative Education Through Handwork," thus following the exposition of the theory with the practical suggestions and definite helps on materials and methods.

During the month the schools are in session the visits of the supervisor to the schools are supplemented by at least one afternoon or evening conference between the supervisors and the leaders of the school, and the vacation school committee. These conferences serve in raising and maintaining the standards of the schools, they provide opportunity to initiate new endeavors or lines of teaching, and improve the organization of the schools. At such conferences the basis of discussion is the *International Standard for Vacation Church Schools.*

More and more we are realizing that the most effective means of leadership training is not through large group meetings, but through small and individual conferences.

*Supervisor of Vacation Church Schools, Springfield, Mass.

Helps

For the Vacation Church School Worker

FOR those who are responsible for the organization, administration, and supervision of the vacation church school the International Council of Religious Education has prepared the following helpful literature. Send now for your copy and begin at once to prepare for the best vacation church school you have ever had. Early preparation brings very definite results.

The Vacation Church School, Educational Bulletin No. 602 gives detailed direction and suggestions for setting up and carrying on the vacation church school. Price 25 cents.

International Standard for the Vacation Church School used with Bulletin No. 602 makes a fine instrument for realizing the educational values of this feature of church school work. Price 20 cents.

Scoring Manual, to accompany the Standard, where those in charge desire to measure the effectiveness of the organization, administration, and supervision. Price 15 cents.

International Book List for Vacation Church Schools contains the titles, publishers' names, prices, and other information concerning practically all texts and courses of study issued for the use of the vacation church school. Price 5 cents.

Special discounts on above when ordered in quantities of ten or more. Write or send to the

International Council of Religious Education
203 North Wabash Avenue
Chicago, Illinois

Religious Material in Popular Magazines

By R. H. Elliott [1]

READERS of popular magazines have observed that an increasing number of articles upon religious topics have been included in some of the magazines in recent years. How frequently do such articles appear? Are they read by popular magazine readers? a study [2] of the contents of eight magazines, each of which had a circulation of more than 1,200,000 copies for each issue, was made for the year 1928, which revealed that a great number of religious articles had appeared during the year.

A "Magazine Opinion Ballot" was prepared based upon the material contained in the magazines during the first six months of the year. One purpose of this opinion ballot was to discover whether the religious material was read. The ballot was filled out by 279 magazine readers, 101 of whom were from a single community, 77 from the same state, and 101 from 14 other states from all sections of the country. At the end of the year a "Personal Interview with Magazine Readers" was prepared based on the religious articles contained in the eight magazines during the year 1928. One purpose of this interview, which was presented personally to 100 readers, was to discover whether the religious articles were read. The results secured from these four groups were practically the same. The religious articles were read by a sufficient number of readers to make the popular magazines a factor in the religious education of millions of people. All religious articles were not read by an equal number of readers, the greatest number of readers being interested in those written by the better known writers, those illustrated by pictures, and those which were written upon disputed questions. Some of the tabulations of this study are given herewith.

At a large official dinner given in honor of the British Ambassador several years ago, Honorable James J. Davis, who was then Secretary of Labor, was seated beside Frances Parkinson Keyes, the wife of the Senator from New Hampshire. Mrs. Keyes is a frequent contributor to several of the popular magazines. During the conversation of the evening Secretary Davis said to Mrs. Keyes:

"Do you know, of everything you've written that I have read, there's been nothing I've enjoyed so much as your letters on religious subjects. And I've been wondering—and meaning to ask you the first time I saw you—why you never wrote about the hymns which have meant something big and definite in your life."

There were many of the hymns which had made a distinct impression upon Mrs. Keyes and she thought if Secretary Davis would be interested in such an article other readers would be also. The article was written in which Mrs. Keyes told of the impressions she had received from religious services attended in different parts of the world. Verses from thirteen of the best known hymns were quoted and commented upon. The article, "Glory to God in the Highest," appeared in *Good Housekeeping* for December, 1928. One out of every three readers of the magazine read the article.

Two other letters on religious subjects [3] by Mrs. Keyes were published during the year in which the author described her interviews with six religious leaders of other countries—Maude Royden, Evelyn Underhill, Maisie Ward Sheed, Right Reverend Arthur E. Ingram, Cardinal Luçon, and Pope Pius XI. One out of every six readers of *Good Housekeeping* read each of these articles. Bruce Barton contributed a series of articles, "Twelve Pictures in Which the Man of Galilee Will Be Made More Real to You," to the same magazine. A full page picture in colors of a painting by Dean Cornwell accompanied each article. An incident in the life of Jesus was told in popular language, with frequent quotations from the Bible, each month. More than half of the readers of *Good Housekeeping* read some of these articles. Other articles upon religious themes were written by Harry Emerson Fosdick, William Lyon Phelps, W. Russell Bowie and Honoré Willsie Morrow for the same magazine. Each article was read by thirty per cent of the readers of the magazine. There were also four editorials which referred to religion and twenty-seven poems which were written upon religious themes. Every issue of *Good Housekeeping* for 1928 contained religious material. The editor stated, "We never attack religion; we stress its value to the individual and to society at every legitimate opportunity." Eighty-four per cent of the readers of the magazine read at least one religious article in the magazine during the year.

The magazines of the Curtis Publishing Company contained less religious material than the other magazines studied. The editor of *The Saturday Evening Post* frankly stated, "*The Saturday Evening Post* is not a religious journal and only rarely touches upon religious matters." Leon Whipple, writing in the *Survey Graphic* for March 1928, concluded "*The Post* omits religion, per se, from its contents. You will find here no reaction to the vivid interest in religious problems." In spite of these statements, during 1928 *The Saturday Evening Post* published two articles [4] by Evangeline Booth, which described the work of the Salvation Army, an article by Frank Parker Stockbridge on "The Problem of the Downtown Church," [5] an interview with J. C. Penney on "The Bible in Business" [6] and an article by Corra Harris [7] in which she told of the religion of the mountain people among whom she lived. Twenty-five per cent of the remaining articles contained religious references, twenty-two different Bible characters were mentioned by name, ten Scripture texts were quoted

[1] Field representative, Board of Christian Education, Presbyterian, U. S. A., for Chicago Presbytery, Chicago, Illinois.

[2] This study was made in preparation for a dissertation which was presented to the faculty of the Graduate School of Yale University in candidacy for the degree of Doctor of Philosophy, 1929.

[3] Keyes, "Torch Bearers to Humanity," *Good Housekeeping*, January, 1928.
Keyes, "The Service of God," *Good Housekeeping*, February, 1928.

[4] "Some Have Stopped Drinking," *The Saturday Evening Post* January 1928 and "My Father," *The Saturday Evening Post* December 1928.

[5] Ibid., March, 1928.

[6] Ibid., September, 1928.

[7] Ibid., "Behind the Times," September, 1928.

and twenty-four other references to the Bible were made. Some material of religious significance was found in forty-one issues of the magazine during the year. One out of every three readers read each of the articles by Evangeline Booth, while one out of every five read each of the other religious articles. Eighty-three per cent of the readers read at least one of these articles which dealt with religion.

The Ladies' Home Journal contained less religious material than *The Post* as but one brief article by Dr. Karl Reiland [8] was published during 1928. Ten other articles included religious material, six poems were upon religious themes and one editorial dealt with "Competitive Religion." Twenty-seven per cent of the readers read either the religious article or the editorial, and some read both.

The American Magazine for January 1928 contained two articles upon "church going." [9] After the second article a brief announcement of a "Prize Contest" stated: "You have just finished reading the discussion on church going. . . . Now we ask you to add your contribution to the discussion and tell why you go to church or why you stay away." The prize winning letters were published in the magazine for April, 1928, and the editor wrote: "This contest . . . brought in letters by big basketfuls! Thousands of persons responded, each one eager to express his opinions in favor of or against church attendance." These articles were read by two out of every three readers of *The American Magazine.*

In regard to the policy of *The American Magazine* the editor wrote: "*The American Magazine* concerns itself with matters that are of fundamental importance to every man and woman such as happiness, health, making a living . . . enlarging one's spiritual outlook." It is obvious that religious material would be included in the contents of such a magazine. Every issue during 1928 contained material of religious significance. Harry Emerson Fosdick contributed two religious articles [10] and Dr. S. Parkes Cadman one.[11] Each article was read by one out of every three readers of the magazine. Five essays [12] in which Archibald Rutledge wrote of religious impressions gained from nature were of interest to one out of every four readers. An article on Palestine [13] by Irving Bacheller and another on "Edwin Markham's Three Glimpses of God" [14] by M. K. Wisehart were each read by every sixth reader. Of a total of one hundred sixty-six articles published during the year twelve were upon religious themes while thirty-two more contained references of religious significance. Ninety-eight per cent of the readers of the magazine read at least one of the religious articles.

The Pictorial Review published "The Son of Man" by Emil Ludwig as a "Special Feature" during 1928. The text of this life of Jesus included many quotations from the Bible and was illustrated by pictures of Jesus. Every fourth reader of the magazine was interested in reading at least a part of this life which was published in five installments. A Christmas pageant by Mary Lane McMillan, "Bringers of Gifts," [15] which was "a dramatization of religious experiences and emotions common to all who bear the name of Christian" was published for those who cared to make use of it and suggestions for producing the pageant were offered to all who made request. Five writers contributed a series of articles upon the "Younger Generation." The article by Edgar A. Guest was read by one out of every three readers of the magazine and the other articles by one out of every four readers. "A Child Must Have Some Kind of Religion" [16] by Mary Austin was read by one out of every five readers. "Even Ministers Have to Live," [17] in which John Clover Monsma discussed ministers' salaries and the effect upon ministers, was read by every third reader. In addition to these articles five others contained material of special religious significance. There were three poems on religious themes. Eight of the twelve issues contained one or more religious articles. Ninety-four per cent of the readers of *The Pictorial Review* read at least one religious article in the magazine.

Each issue of *McCall's Magazine* for 1928 contained a review of "The Sermon of the Month" by Dr. Joseph Fort Newton. This review was read to some extent by half of the readers of the magazine. Religious writers who contributed to the magazine during the year included S. Parkes Cadman, John Roach Straton, John Clover Monsma, Maude Royden, and Bruce Barton. Each of these articles was read by one out of every four readers. In addition to these, twelve other articles contained material of religious significance and five poems were upon religious themes. Seventy-seven per cent of the readers of the magazine read at least one religious article that appeared during the year.

The Literary Digest published a department, which was given three pages in each issue, for "Religion and Social Service." The editor of this department reviewed publications of religious interest, quoted opinions on both sides of religious controversies, and recorded the progress of religious movements. One out of every three readers of *The Literary Digest* read some of the material in this department. Each issue also had one page of "Current Poetry." During the year fifty-four poems upon religious themes were published.

The contents of *The National Geographic Magazine* included only articles that dealt with geographic themes. But the description of people and places can not be written without the mention of religion. Reference to the religious customs and beliefs of people was made in twenty-eight of the fifty-three articles which appeared in the magazine during 1928.

Each of these eight magazines goes into from one to three million homes and a conservative estimate of the number of readers of each is from three to ten million people. The average person who is interested in such magazines as these reads only four of the eight. At least twenty million people, and probably many more, are readers of this group. Each magazine is read for some other reason than for the religious articles by most of the readers, nevertheless when articles of religious significance are included in sixty-two per cent of all of the issues of a single year, and some of the religious articles are read by more than eighty per cent of the readers, it is evident that these magazines become a factor in the religious education of a larger number of people than the teaching of any one branch of the Christian church of the present day.

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[8] "Reward and Work," *The Ladies' Home Journal*, August, 1928.

[9] "Why I Do Go To Church," by Edgar A. Guest,
"Why I Don't Go to Church," by W. O. Saunders.

[10] "Wages of Hate," *The American Magazine*, May, 1928 and "What Is Happening to the American Family?" October, 1928.

[11] Ibid., "Are You Asking Too Much of Life?" November, 1928.

[12] Ibid., "Sunrise," May; "Storms," August; "My Debt to Prince," September; "Autumn," October; "Christmas—The Magic Season," December, 1928.

[13] Ibid., "The Little Land That Gave Us The Year One," January, 1928.

[14] Ibid., September, 1928.

[15] *The Pictorial Review*, December, 1928.

[16] Ibid., August, 1928.

[17] Ibid., April, 1928.

Suggestions for Building Worship Programs

SUGGESTED ACTIVITIES FOR BEGINNERS' PROGRAMS

By Dorothy Kurzenknobe*

Whether you follow graded or prescribed lesson plans, or make your own programs from Sunday to Sunday, the major emphasis in your teaching during this season will be on nature subjects.

Shall this, then, be "just another spring," or will there be newness, freshness, and vitality in the content of your work?

Not long ago a visitor wandered into our group. During the time when the children were choosing the songs, one child asked for the much loved "Little Chickens" (*Songs for the Little Child*, Baker and Kohlsaat). We had been singing for some time and some physical activity was in order.

The verse requested was the one about the snow birds, and from our conversation there developed rhythmic activity and dramatization, handwork, original stories, and the learning of a new song.

When the visitor left she said, "I'm so glad I was here, we've used that song many times but we've just sung it!"

Let us not then "just sing" this spring. It is not necessary to find new materials. Songs, stories, verses, and pictures that are good may be used year after year, and month after month.

If the teacher puts herself into the mood to create, she may use over and over again the same materials, stimulating new interests, emphasizing other phases and activities, and reading in new interpretations.

Teachers will want to reconsider and analyze available materials, looking for possible activities which could be developed. The surprising thing is the way children respond to this type of procedure. Activities become spontaneous, children are making most of the suggestions, original play is being developed. Suddenly the teacher discovers that with a few well-chosen questions and comments, she may become an interpretor. She reads into the work and play the vital aspect, that which will deepen the understanding and enrich the experience.

She seizes the moment when the situation is ripe for an experience of meaningful prayer and worship. Her position is one of anticipation. No longer is she the sole source of stimulation. Constant alertness on her part directs purposefulness out of stimuli provided by children and materials.

Though every season has its own peculiar ways of reminding us of God, there is perhaps no season of the year in which the thoughts of the children may more naturally be directed to the Heavenly Father than during the season of renewed life. Even a very young child can see the marvel of the growth of a plant from a seed or a bulb, and can feel back of it a sense of wonder which leads directly to a consciousness of an unseen power greater than himself making for beauty in the world.

There should, therefore, be continual opportunity for experiences with nature during the spring months, and the alert leader will find in these experiences sources of the most vital worship. With little children wonder and awe are the beginnings of profound worship experiences, and in no way can they feel more immediately conscious of the power and purpose of God than through observing the marvels of hatching birds, growing flowers, bursting leaves, and growing chickens.

From these experiences intimately related to their own everyday lives they can build a conception of God which is worthy and a sense of fellowship with him which is joyous and satisfying.

What nature interests are practically universal and what activities may develop from them?

1. Birds: Flying, hopping, feeding, family life, and care of young.

Handwork—Crayon pictures of familiar birds; freehand cutting for borders and decorations; cut-outs with folded wings, and strings attached to fly out of doors; posters made from colored paper; bird books, including pictures of birds reported seen by the children.

Conversation—Their food; nesting and care of young; their summer and winter habitats; reasons for coloring; characteristic songs or whistles; how they help us; why we like to have them near; how we can help them.

Stories, verses, songs—See lesson materials; original stories, verses, songs from children (these may be printed and put into individual books, or hung up for all to read); made-up stories, and realistic or experience stories told by teachers.

2. Flowers:

Rhythm and dramatization—Making gardens; flowers growing; picking imaginary bouquets to give away; rain and sunshine to make them grow; a flower store; watering, hoeing, and weeding; blowing in the wind.

Handwork—Crayon pictures; pictures cut out of catalogs and magazines and posted into books; books containing crayon pictures of the growth of a flower (the ground, the seed, the rain, sun, etc., the green shoot; the leaves and finally the flower); flower cut-out borders and decorations for the room; imprints of real flowers and leaves in clay which then can be dried and painted for plaques; snapshots of the children working in a garden which can be mounted and taken home as a surprise; planting a school garden, bulbs, or window boxes; individual flower pots painted and seeds planted to take home.

Conversation—What do flowers need to make them grow? What colors do we see?; how can we help to take care of them?; what can we do with flowers?; why do we like them?; are they all the same size?

Stories, verses, songs—See suggestions for birds.

3. Trees:

Rhythm—Leaves blowing in the wind; growing from seeds; chopping for wood; loading lumber on trucks; building houses; etc.

Handwork—Learning different leaves by drawing them; making wooden objects (boats, feeding trays, bread boards); planting of a tree by the group; drawing pictures of things made from wood; making lists of wooden objects in their room; (teachers can print these on the blackboard or on strips of paper).

Conversation—Where do trees come from?; what makes them grow?; what do trees do for us?; what are the people called who make things from wood?; what story do we know in the Bible about a carpenter?

General Activities:

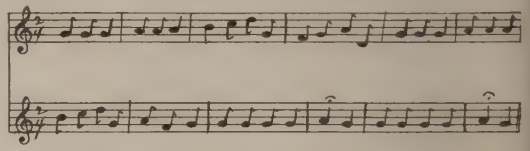
Many play interests carry over into our church school programs, if we provide time for free expression or encourage suggestions from the children.

Activity along this line may be stimulated by asking "what are some of the ways you play at home and outside now?" Roller skating, marbles, jumping rope will probably be most generally mentioned.

The folk game "In the Spring" may be learned at this time. It is played in the manner of "Did You Ever See a Lassie?" *(See melody printed below.)*

The words are:

In the spring, in the spring,
Children playing, children playing,
In the spring, in the spring,
Children laughing, children laughing,
First they all do this way,
Then they all do that way.



Other developments of interest may be projected from this. Pennies may be saved to buy a pair of roller skates for some less fortunate child.

Marbles may be made of clay, allowed to harden, and then painted. Marble bags could be made at home during the week, and the marbles and bags sent to another school where the children do not have such things.

If your church is situated in a suburban community, or near a park, plans could be made to invite a city or settlement group for an outdoor Sunday school, or a mid-week party.

At least one excursion should be planned during this month. A trip to the woods or a farm might climax an interest in these nature materials, and make concrete the gift of God's beautiful world, and the joys of spring.

Songs: "Spring Song" from *Songs for the Pre-School Age*, Shumate. Printed in *International Journal* for March, 1931.

"'Tis God Who Sends the Spring" from *Melodies*. Printed in the March, 1930, *International Journal*.

"Praises Everywhere" from *Primary Music and Worship*. Printed in the *International Journal* for March, 1931.

"Nature's Message" from *Worship and Conduct Songs*, Presbyterian Committee of Publication.

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* Evanston, Illinois

PRIMARY DEPARTMENT WORSHIP SUGGESTIONS FOR MAY

By Ethel L. Smither *

Thinking with the Leader

May, in most parts of the United States, is a month when nature beautifully illustrates for children the Bible verse, "He hath made everything beautiful in its time." Why not take this as your key verse during May? Make a list of beautiful spots in your city, village, or in the open country near your church to which you might take your children. Perhaps one worship service during the month might be held in this out-of-door setting if conditions there are such that a real worshipful service might be had without many distractions. Ask yourself next, what do these beautiful places mean to me? Unless they really reveal God to you, you are not likely to be able to use them as materials to teach worship to your children. Now study the things near at home which say to you "He hath made everything beautiful in its time." Perhaps there is a beautiful bed of tulips nodding crimson heads near the church. Perhaps a robin is building its nest in a tree growing once more in a tender beautiful green of new leaves. Perhaps a lilac hedge near your home or your church fills the air with perfume. Open your eyes and see all of these beauties so that you may use them with your children. The teacher who has grown in appreciation of the renewal of life is ready to lead her children to worship God who gives new life in the springtime.

Suggested Topics for Worship Services

1. Thanking God for the music of the springtime, the songs of birds, the buzz of bees, the sound of running streams, and so on.

2. Praising God for the flowers that cover the earth with beauty.

3. Joy because of the warm sunshine.

4. All things bright and beautiful. A climax and summary of all the joys of springtime. Helping others to enjoy all things bright and beautiful. The leader may suggest that the group share these beauties with those who through illness or lack of opportunity may not have had a chance to enjoy them.

Activities That Induce Worship

1. Trips to beautiful places under the guidance of a sympathetic leader who sees religious meaning in nature's beauty and leads the children to see it also. Perhaps your primary department may be divided into smaller groups and asked to take trips of discovery, looking for examples to illustrate the verse "He hath made everything beautiful in its time." Then each group might report when the entire group is once more assembled.

2. Gardening often leads to worship. Perhaps there may be a church garden. The children should be helped to feel that when we work with God we release the hidden life stored in the seeds and bulbs. They should be helped to feel a pride in the careful preparation of the soil, in careful planting, and in faithful attendance upon the garden. If there is no chance for an out-door garden at the church, there are two alternatives: window boxes or ferneries within the department; or the children may be given seed or small plants and asked to have a home garden. They should then be led to share the flowers which they grow. They may either beautify their room or share with children in a crowded city church who have no flowers, or with shut-ins. A garden offers endless opportunities for loving service.

3. The children may like to keep a bird chart or a book of birds. If the teacher knows of any birds nesting near the church the children may be encouraged to put out materials which that particular species uses in building its nest. Creative expression through the drawing of the birds or flowers seen is another activity which may induce worship.

4. The teaching of the song, "All Things Bright and Beautiful," would be another activity which should lead to worship. Often children worship while learning new songs. Perhaps the teacher will collect pictures or encourage the children to draw pictures which will illustrate the stanzas of this song. The children's bird chart and their pictures of birds and flowers will illustrate the first stanza. The teacher should select those stanzas which best suit her own location. For example, the verse "The purple headed mountains" will mean much to children who live within the shadow of mountains covered with blue haze. It would mean very little to children who had never seen mountains. Storey's "Sunbeam"; Jessie Wilcox Smith's "Moonlight"; Gebnitz's "Spring Song"; "A Song of Spring," Primary Picture Set, Course III, Part 2, the *Closely Graded Church School Courses*, the Graded Press; Deyrolle's "A Song of Springtime" are pictures suggested for this study.

Materials

Bible Verses:

"He hath made everything beautiful in its time." Ecclesiastes 3: 11.

"The heavens declare the glory of God." Psalms 19: 1a.

"The earth is the Lord's." Psalms 24: 1.

"Out of the ground made the Lord God to grow every tree that is pleasant to the sight and good for food." Genesis 2: 9a.

"I will give thanks unto the Lord with my whole heart." Psalms 9: 1a.

We are God's fellow-workers. I Cor. 3: 9. (To use with the thought of working with God in making a garden and sharing the beauties of spring with others.)

Songs:

"All Things Bright and Beautiful" from *Carols*, The Leyda Publishing Company. Also in *Songs for Little People*, Danielson and Conant and in Course II, Part 3, Session 33 of the *Closely Graded Church School Courses*, The Graded Press.

"The Lord Hath Done Great Things For Us" from *Melodies*, The Leyda Publishing Company.

"Springtime," *Melodies*.

"'Tis God Who Sends The Spring," *Melodies*.

Poems:

"Praise to God for Hearing and Seeing," Hetty Lee, *The Christian Nurture Series*.

"Little May," from *Character Building Reader*, Hinds, Elderidge, and Noble. Also found in Pupil's Folder 26, Course III, *Closely Graded Church School Courses*, The Graded Press.

Stories:

"A Song of Springtime," Carol Ryrie Brink, from pupil's folder 39, Course I, *Closely Graded Church School Courses*, The Graded Press.

"The Little Blind Princess," Course II, Session 33, *The Closely Graded Church School Courses*, The Graded Press.

"God's House"

Don Brentwood was very ill this summer. One Saturday afternoon as he lay in the garden he sighed.

"I wish I could go to the church school tomorrow," he said to himself. "The church school is God's house, Miss Hall says. The last Sunday I was there she told us a nice story about the Shepherd and his sheep."

Just then an orange-and-black butterfly flitted about Don's head and then flew around the garden as if to say, "Look! Look, Don!"

First, it flew back and forth across the grass. "See," it seemed to be saying, "see what a pretty green growing carpet your garden has."

Next the butterfly visited the arbor of morning-glories.

"Why, I never noticed before how interesting morning-glories are!" said Don to himself. "They are rose, blue, and silver trumpets for the fairies. What sweet music they must make!"

When the butterfly drank from a bright-red poppy's cup, Don smiled. Soon the butterfly disappeared at the other end of the garden, where Don's sister Nan was showing her doll babies a little white house on the top of a pole. A purplish-black bird, called a martin, was flying away from this little white house.

"In another month those birds will be leaving," Don called to Nan. "Did you hear dad say that they fly farther south than Lindbergh flew last winter?"

"Yes," added Nan, "and they always start on my birthday. It doesn't seem possible that they can tell exactly what day it is, does it?"

"I think that Someone helps the birds," replied Don.

After Nan had wheeled her doll-babies away, Don lay looking up at the garden's sky-roof. He noticed a large cloud with little white clouds

GOD'S WORK.

Mrs. C. F. Alexander. Fanny B. Earle.

1. All things bright and beau - ti - ful, All crea - tures great and small;
2. Each lit - tle flow'r that o - pens, Each lit - tle bird that sings, He
3. He gave us eyes to see them, And lips that we might tell, How
All things wise and won - der - ful, The Lord God made them all.
made their glow - ing col - ors, He made their ti - ny wings.
good is God our Fa - ther, Who do - eth all things well.

From *Carols*. By permission of Leyda Publishing Co., Wapello, Iowa.

* Associate Editor, Sunday School Publications, Methodist Episcopal Church, Cincinnati, Ohio.

around it. How lovely they looked up there in the sky!

"Why!" he cried, "the clouds are like the Shepherd and his sheep in the story that Miss Hall told us at the church school. The large cloud is the Shepherd and the little white clouds are the sheep. See, the sheep are moving along slowly and the Shepherd is leading them. Now they have stopped moving. That means that the sheep have reached the 'green pastures.' The Shepherd will not let them wander away. But look, look, Shepherd! One of your little lambs is going away. Oh, now the Shepherd is starting toward it. He will bring it back!"

Don clapped his hands. It was such fun to watch the clouds. The golden sunlight touched Don's cheek in a friendly way and Don's heart was glad. He thought of a song he had sung at church school, and began to sing:

"This is my Father's world:
He shines in all that's fair,
In rustling grass I hear him pass,
He speaks to me everywhere."

At that moment he saw Miss Hall coming through the morning-glory arbor to call on him.

"Don, you have a lovely garden," said Miss Hall.

"God is here in my garden, isn't he?" Don asked her in a hushed whisper.

"Yes, Don," answered Miss Hall, "he is here."

It seemed so wonderful that God was here in the garden that the sick boy and the lady with the kind face were silent for a moment.

"I hope you can come to the church school soon, Don," said Miss Hall, after a while.

"Yes, I hope so," Don replied, "but I am glad that the garden is God's house, too."[1]

INSTRUMENTAL MUSIC:

"The Meadow Lark's Morning Song," from *Worship Songs for Sunday School and Home —Primary*, The Clayton F. Summy Co.

A Suggested Procedure

The Music of The Springtime

(NOTE.—National Music Week occurs during May and this plan would therefore fit in splendidly with certain emphases which will probably be carried out in public schools, music groups, and other groups in the community.)

BEFORE THE SESSION:

While the children are arriving, informal groups may go out doors with teachers to listen to the song of birds, the hum of bees, the sighing of the wind through new leaves, the trickling of a fountain or the rippling of a stream (if this plan or any part of it is practical). Other groups may gather at the piano where the musician plays and interprets spring music such as "The Meadow Lark's Morning Song," Frothingham, from *Worship Songs for Sunday School and Home —Primary*, Clayton F. Summy Co., or Mendelssohn's "Spring Song." Pictures of the meadow lark may be shown and its high clear call which is sometimes interpreted as "I see you" may be given if the first selection is used.

WORSHIP SERVICE:

The musician plays softly the selection that she has been interpreting to the children.

LEADER:

Tell me what this music has said. It is part of the music of the springtime. (The children who have listened to the musician interpret the music for the entire group.) What kind of music is it? Glad and happy. The springtime is a singing time for birds and children. Did any of you hear some of the music of spring while you were on your walk? (The children tell.) I think the world is singing because it is happy. There is a song we sing that says God sends the spring, shall we sing it?

SONG:

"'Tis God Who Sends The Spring" from *Melodies*, Leyda Publishing Company.

LEADER:

I found a poem this week that tells of how all the world makes music to thank God for the springtime.

POEM:

Have you heard the waters singing,
Little May?
Where the willows green are bending
O'er the way?
Do you know how low and sweet
O'er the pebbles at their feet
Are the words the waves repeat
Night and Day?

Have you heard the robin singing,
Little one?
When the rosy dawn is breaking—
When 'tis done?
When you heard the wooing breeze,
In the blossomed orchard trees,
And the drowsy hum of bees
In the sun?

All the world is full of music,
Little May.
Birds and bees and flowers singing,
On its way.
Let their silver voices fall
On thy heart with happy call;
Praise the Lord who loveth all
Night and Day.[2]

—EMILY HUNTINGTON MILLER[2]

PRAYER:

We thank you, O God our Heavenly Father, for the music of the springtime. It makes us glad. Every good gift is given to us by you. We thank you for your love. Amen.

SONG:

"God's Work" from *Carols*, Leyda Publishing Company. (*See accompanying music.*)

[1] By Faith Huntington, used by permission of The Methodist Book Concern.

[2] From Kenyon-Warner's *Character Building Readers*, published by Noble & Noble, New York. Used by permission.

JUNIOR DEPARTMENT PROGRAMS FOR MAY

By FLORENCE M. HOSTETTER*

In harmony with the beauty of the month and in keeping with the spirit of its special days, we are centering our services around the thought of *Loving* and *Serving*.

O dearly, dearly has he loved,
And we must love him too,
And trust in his redeeming love,
And try his works to do.

Order of Worship

OPENING HYMN: "Joyful, Joyful, We Adore Thee"

CALL TO WORSHIP:

Leader: O worship the King, all glorious above,
O gratefully sing his power and his love.
Response: I will sing of thy power,
Yea, I will sing aloud of thy loving-kindness in the morning.
Musical Response: "Holy, holy, holy, Lord God Almighty!
Early in the morning our song shall rise to thee;
Holy, holy, holy, there is none beside thee,
Perfect in power, in love, and purity."
Leader: O come, let us worship and bow down;
Let us kneel before the Lord our Maker:
Response: For he is our God and we are the people of his pasture, And the sheep of his hand.
Musical Response: "Worship the Lord in the beauty of holiness,
Bow down before him, his glory proclaim;
With gold of obedience, and incense of lowliness,
Kneel and adore him,—the Lord is his name."
(See accompanying music.)

CALL TO PRAYER:

Leader: Lord, as we thy name profess,
May our hearts thy love confess;
And in all our praise of thee
May our lips and lives agree.
Unison: Let the words of my mouth and the meditations of my heart
Be acceptable in thy sight, O Lord, my strength and my Redeemer. Amen.
Prayer Hymn: "Saviour, in the Words I Say" (Tune-Horsham), in *Junior Church School Hymnal*, Westminster Press, or "Saviour, Teach Me, Day by Day," in many hymnals.

RESPONSIVE SERVICE:

Leader: God is love.
Response: God so loved the world that he gave his only son.
Leader: Jesus said, If ye love me keep my commandments.
Response: This is my commandment, that ye love one another.
Leader: What is love?
Response: Love is very patient, very kind.
Love knows no jealously; love makes no parade, gives itself no airs, is never rude, never selfish, never irritated, never resentful.
Love is never glad when others go wrong, love is gladdened by goodness;
Always slow to expose, always eager to believe the best, always hopeful, always patient—
Love never fails. MOFFATT Translation.
Leader: Be ye kind to one another.
Response (To be said or sung):

Kindness is like sunshine;
It floods our homes with cheer;
Warms our hearts with gladness,
And God seems very near.
Kindness is twice blessed;
It blesseth him who takes;
Likewise for the giver
Great happiness it makes.
Kindness is an angel
That bids all gloom depart.
Kindness is the password
To every human heart.

—ESTHER H. DOOLITTLE.†

SPECIAL FEATURE: (See below)

OFFERING SERVICE:

Leader: In the spirit of love we bring our offering.
Response: In pledge of greater service we bring our gifts.
Unison: Not what we give but what we share,
For the gift without the giver is bare.
Who gives himself with his alms feeds three,
Himself, his hungering neighbor, and Me.
Dedication Hymn: We give thee but thine own;
Whate'er the gift may be;
All that we have is thine, alone,
A trust, O Lord, from thee. Amen.

CLOSING HYMN: "O Lord of Heaven and Earth and Sea"

Special Materials

May 3

THEME: *"Loving and Serving God"*

We offer the following poem because of the May Day observance of Child Health Day:

"God's Temple"

My body is a temple
That needs the greatest care;
It must be clean and wholesome,
For God is living there.
And if I keep the temple,
My body, strong and clean,
My mind must be as wholesome,
Although it can't be seen.

My thoughts must be unselfish;
My words must comfort give;
My deeds must all be worthy
Of him with whom I live.
The bracing air I breathe in,
The ocean where I swim,
The sports that build my muscle,
I'll use for love of him.

—ESTHER H. DOOLITTLE.†

May 10

THEME: *"Loving and Serving Our Home"*
HYMN: "There is Beauty All Around"
SONG: "My Two Homes" (Tune-Ellacombe)

Of all the houses in the world
The one that I love best
Is that in which I wake and play
And lay me down to rest.
My Father built it by his toil;
My mother makes it home:
You cannot find a lovelier place,
No matter where you roam.

We children care and work for it,
And help to keep it clean,
Our palace of true happiness
Where mother is the queen.
And father guards us with his strength.
A wise and gracious king,
To whom we pay the homage due,
And glad obedience bring.

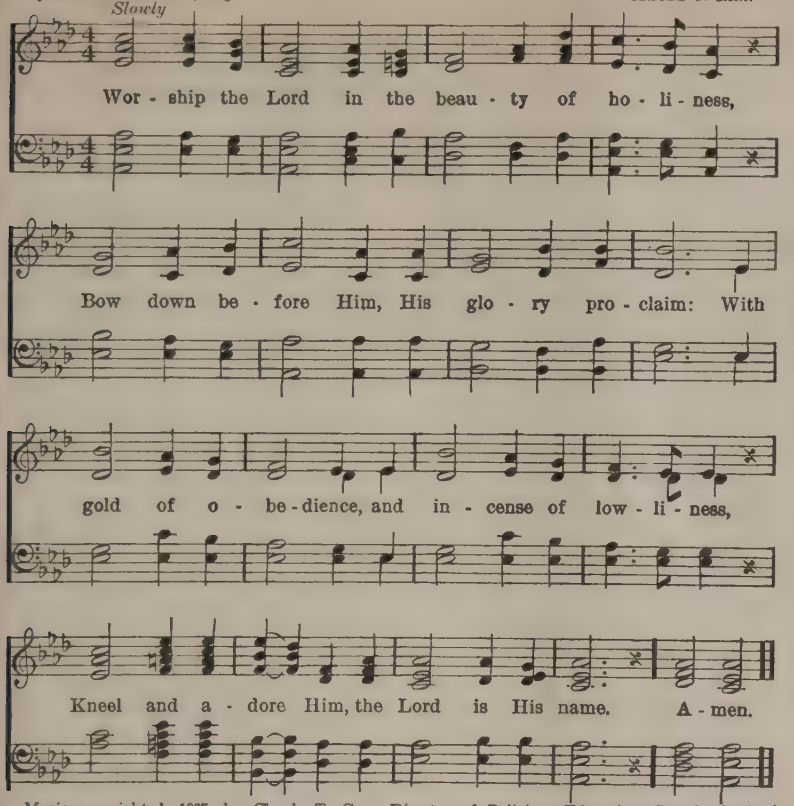
* Professor, Department of Religious Education, Baldwin-Wallace College, Berea, Ohio.

†—From *A Child's Garden of Song*. By permission of The Century Co.

Worship the Lord in the Beauty of Holiness

JOHN S. B. MONSELL, 1863 CLAUDE T. CARR

Slowly


Wor - ship the Lord in the beau - ty of ho - li - ness,
Bow down be - fore Him, His glo - ry pro - claim: With
gold of o - be - dience, and in - cense of low - li - ness,
Kneel and a - dore Him, the Lord is His name. A - men.

Music copyrighted, 1927, by Claude T. Carr, Director of Religious Education, Synod of North Carolina. Used by permission.

And yet when I go out of doors
And look up at the sky,
I know I'm in my Father's house,
And that his love is nigh.
I thank thee, Father, for these homes,
Where we may dwell with thee,
And cast out fear, and share the joys
Thou givest full and free.

—HENRY HALLAM TWEEDY

STORY: "Jerry's Gift"

Jerry rushed into the house all out of breath. He was in a big hurry, for Bill and Harry were going to fly their kites, and it was such fun that he wanted to go, too.

Mother gave him permission but asked him to be sure to get back by four o'clock, as she wanted him to go to the grocery store for her.

Jerry answered with a sulky, "All right," and a slam of the door. "Pshaw," he said. "Mother always has something for me to do. I'll hardly have time to get my kite clear up before I have to come in. I wish she'd let me stay as long as I want to for once."

But all the way to the big field something inside of Jerry kept saying, "That wasn't a nice way to answer mother. I know she, too, has to do lots of things that she doesn't want to do."

He started whistling, trying to forget how ugly he had been. Before he knew it he was whistling a song his sister had been singing around the house for several days. He had fussed about it because it had bothered him while he was trying to study.

"All through the year I'll try to do
The things to show my love to you;
And not be happy just to say,
'I love you, mother,' on Mother's Day."

He wanted to forget, but couldn't. He tried to excuse himself with the thought that his mother certainly did expect a lot of him; but that didn't help at all.

He wasn't having a very good time. Even his kite didn't fly as it usually did.

Then Harry and Bill started telling about what they were going to do for their mothers on next Sunday, which was Mother's Day. This made Jerry even more uncomfortable, for he couldn't forget how badly he had acted.

Bill said, "I'm going to buy the prettiest flower I can find and send it out to mother by a messenger boy."

Harry told of a beautiful motto he had bought with a verse on it about "mother" which was to be his gift.

The boys wanted to know what Jerry was going to do. "I don't know what I'm going to do. I haven't decided yet," he said, and he didn't look at them for he was very unhappy.

All at once Jerry felt that it must be getting very late, and he pulled his watch out of his pocket to find that it was nearly five o'clock.

How he dreaded to go home. "What will mother say? Oh, why did I forget?"

Jerry quickly wound in his kite and ran as fast as he could all the way home. He hurried into the kitchen expecting to find his mother, but she was not there. Instead, his sister was busy about supper, and softly singing,

"All through the year I'll try to do
The things to show my love you;
And not be happy just to say,
'I love you, mother,' on Mother's Day."

"Where is mother?" called out Jerry excitedly. "She has gone to the store for some groceries," answered his sister, not even looking up from her work.

Perhaps he wasn't too late, even now, to meet her and carry the packages. But when he opened the front door his mother was already coming up the steps, both arms full, and looking, oh, so tired.

In spite of himself, the tears started trickling down Jerry's face. "Oh mother, I'm so sorry, honestly I am. I didn't mean to forget. *Please* forgive me, mother, this one more time."

And a happy smile, which made her look less tired, assured Jerry that he was forgiven.

After supper Jerry sat down to study. He could hear his sister singing in the next room. It was the same song which had bothered him so much last night, but now it had a new meaning; it seemed to have a message especially for him.

He put down his book and sat thinking. At last he was planning a gift for his mother on Mother's Day. The words of the song seemed to lead him as he planned:

"All through the year I'll try to do
The things to show my love to you;
And not be happy just to say,
'I love you, mother,' on Mother's Day."

—MABEL V. BALLARD

—From *The Picture Story Paper*. Used by permission of the Methodist Book Concern.

May 17

THEME: "*Loving and Serving Our Neighbor*"
POEM: "Thy Neighbor"

Who is thy neighbor? He whom thou
Hast power to aid or bless;
Whose aching heart or burning brow
Thy soothing hand may press.
Thy neighbor? 'Tis the fainting poor
Whose eye with want is dim;
Enter thou his humble door
With aid and peace for him."

—WILLIAM PEABODY

HYMN: "I Would Be True" (*second stanza only*):

May 24

THEME: "*Loving and Serving Our Enemy*"
STORY: "The Persian and His Three Sons"

A Persian ruler had a wonderful pearl, white and pure, and this pearl he wished to give to the one of his three sons who showed himself noblest.

So one day he called them to him and said, "What do you consider the finest deed you have done for the last three months?"

The oldest son at once spoke. "When I took my last journey a merchant gave me several valuable jewels. He kept no account of them. I could easily have kept one, or even two, without being missed. But I gave up the chance of becoming rich and delivered every one safely."

"You were honest," said the father, "but could you have done differently without great shame?"

The second son told his story next. He said, "I was watching a child play by a lake. He fell in. I at once plunged after him and saved his life."

"You did well, son," said the father "you were brave; but you could not have left the child to drown."

The third son had a story to tell. He said, "I was coming over the mountain the other day, and I saw a man who hates me and has harmed me, lying asleep at the edge of a precipice. One push would have sent him over. Just passing him by would have left him to move in his sleep and fall to his death. But I waked him and told him of his danger and he abused me for it."

"My son, the pearl is yours," said the father. "You did right without hope of reward, to one who had done wrong to you. That is noble indeed."

—Adapted from *Ethics for Children* by Cabot.

May 31

THEME: "*Loving and Serving Our Country*"

The following may be used as hymn or poem:

"Is It Enough"

Is it enough to think today
Of all our brave, then put away
The thought until a year has sped?
Is this full honor for our dead?
Is it enough to sing a song
And deck a grave, and all year long
Forget the brave who died that we
Might keep our great land proud and free?
Full service needs a greater toll—
That we who live give heart and soul
To keep the land they died to save,
And be ourselves, in turn, the brave!

—ANNETTE WYNNE†

ADDITIONAL STORY MATERIAL:

"The Legend of St. Christopher," and "Where Love Is, God Is" from *Ethics for Children*, Cabot.

"Sir Launfal and the Beggar," from *Junior Worship Guide*, Jones Pilgrim Press.

"A Strong Body Wins" (The story of Saul's youth), and "Daniel Keeps True" from *Heroic Lives*, Miller. The Elgin Press.

"A Garbage Man Who Was Proud of His Job" from *Stories of Brotherhood*, Hunting.

"Jerry's Gift," and "Small Business" from *Building a Christian Character*, Carrier and Clowes. Doubleday, Doran & Co. .

"Not Worthy," Harding W. Gaylord in *The Pilgrim Elementary Teacher.*

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MAY SUGGESTIONS FOR LEADERS OF YOUTH

By Mary F. Dodson*

INTERMEDIATES

Religion reaches out to the fine arts as its most appropriate means of expression. This month in our worship services we are using the theme: "Seeing God Through the Fine Arts." Although the second Sunday is Mother's Day and the third is World Goodwill Sunday, the fine arts are utilized in developing the services for these two Sundays.

THEME FOR MAY: "*Seeing God Through The Fine Arts*"

First Sunday: "Seeing God Through Music"
Second Sunday: "A Picture That Lived"
Third Sunday: "The Light of the World"
Fourth Sunday: "Seeing God Through Poetry"
Fifth Sunday: "Seeing God Through Drama"

May 3

THEME: "*Seeing God Through Music*"
PRELUDE (*violin and piano*): "To a Wild Rose," Mac Dowell
CALL TO WORSHIP:

This is my Father's world
And to my listening ears
All nature sings and round me rings
The music of the spheres.

HYMN: "The Earth Is Hushed in Silence"
RESPONSIVE READING: Psalm 150

Leader: Praise ye Jehovah
Praise God in his sanctuary
Praise him in the firmament of his power.
Assembly: Praise him for his mighty acts:
Praise him according to his excellent greatness.
Leader: Praise him with trumpet sound:
Praise him with psaltery and harp.
Assembly: Praise him with timbrel and dance:
Praise him with stringed instruments and pipe.
Leader: Praise him with loud cymbals:
Praise him with high sounding cymbals:
All: Let everything that hath breath praise Jehovah.
Praise ye Jehovah.

QUARTETTE: "The Lord Is My Shepherd"
TALK (*by boy or girl*): Handel's "Largo." Appropriate material may be found on pages 80 and 81 of *Manual for Training in Worship* by Hartshorne.
PRAYER (*by leader*): Emphasizing our gratitude to God for the inspiration of the great musicians.
HYMN: "Joyful, Joyful, We adore Thee" (Arranged from Beethoven.)

May 10

(Mother's Day)

THEME: "*The Picture That Lived*"
PRELUDE: "O Happy Home, Where Thou Art Loved the Dearest"
CALL TO WORSHIP: Proverbs 23: 26

My son give me thy heart;
And let thine eyes delight in my ways.

HYMN: "O Happy Home"
SCRIPTURE: John 19: 26-28
BRIEF PRAYER (*by leader*)
LEADER: "What Every Mother Knows" (Editorial from the *Rochester Times Union*, Rochester, New York. May 8, 1925.)

No riches, but a legacy of love was bequeathed by a mother to her children in a will recently filed in New York City.

"Love one another," read the letter accompanying the legal document. "Hold fast to that whether you understand one another or not, and remember nothing really matters except being kind to one another and to all the world as far as you can reach."

The mother in question leaves no fortune for the children to squabble over. Just a few hundred dollars and some personal belongings. But her words are priceless and, if followed, will provide a broad base for happiness, money or no money.

What every mother knows is the supremacy of love. It makes the home. And in the real home is found the seed of strength for the state and nation. Love sometimes flies out the window when poverty enters the door. More often it fades and dies when great and sudden prosperity comes upon a family.

"Give me neither poverty nor riches," was the prayer of an ancient wise man. This New York mother bequeaths neither. Her legacy to her children is a precious memory, and an enduring faith in something which never fails with those who put it first.

"Love one another whether you understand one another or not," is a philosophy which has behind it Divine authority and reaches far beyond the borders of the family and the home.

STORY: "The Picture That Lived," found in *Seventy-five Stories for the Worship Hour* by Margaret Eggleston, page 29, published by Doubleday, Doran & Co. (To be told by a girl with the picture Raphael's "Madonna of the Chair" hanging before the group.)
LEADER: May we close our service by singing, "I Would Be True," as a pledge to our mothers. Howard Arnold Walters sent these lines as a gift to his mother. She treasured them for she knew that he had lived each line.

May 17

(World Goodwill Sunday)

THEME: "*The Light of the World*"
PRELUDE: "Immortal Love, Forever Full"
CALL TO WORSHIP:

Everyone has a quest to make,
For life is the King's Highway,
And a joyous heart is the scrip to take
On the road of every day.

Everyone has a loving guide,
From the vale to the mountain-crest
And the unseen friend who walks beside,
Is the Way and the End of the quest.

—MARY S. EDGAR

HYMN: "We've A Story To Tell To The Nations"
SCRIPTURE READING: Psalm 86: 8-10.

Leader: There is none like unto thee among the gods, O Lord;
Assembly: Neither are there any works like unto thy works.
Leader: All nations which thou hast made shall come and worship before thee, O Lord:
And they shall glorify thy name.
Assembly: For thou art great, and doest wondrous things:
Thou art God alone.

LEADER:

Today is World Goodwill Sunday. From 1900 until 1923 it was called "Peace Day," as it commemorated the first great peace conference. This conference was called by the Czar of Russia and was held at the Hague, in Holland, May 18, 1899. At a meeting of the World's Federation of Education Associations held in San Francisco in 1923, it was decided to change the name to World Goodwill Sunday. All over the world today an effort is being made to promote International Friendship.

May we repeat in unison the following:

Lord help me to live from day to day,
In such a self-forgetful way,
That even when I kneel to pray,
My prayers shall be for others.

—CHARLES D. MEIGS

HYMN: "Love Thyself Last"
STORY (*told by a boy*): "The Faith That Makes All Men Brothers"

One day a young man who was a theological student took ship from Seattle, Washington for San Francisco, California. He did not have much money and wished to go as cheaply as he could, so he bought a ten dollar steerage ticket. He had to occupy a small cabin with six other men. He found that the people who take steerage on ocean liners are not always desirable traveling companions.

Before he had been on his way very long he was thoroughly sick of the rough jokes, the loud talking, the swearing of his roommates.

"I wonder if I am the only Christian in the steerage cabins," he said to himself. "Certainly it sounds as if these others are not."

The young man spent a good deal of time out on that part of the deck which was open to passengers of his class. There, the pure ocean breezes fanned his cheeks and the great sea stretched far away.

"Perhaps I ought to try to get acquainted with my fellow travelers," he mused, leaning against the rail. "Perhaps I could help them. But oh! I am lonely, homesick for someone who can talk as I talk—think as I think."

Looking across the waters to the westward the student watched the sun sink like a great red ball of fire into the Pacific. There was just a little ripple on the waters now—just enough to make a pathway of golden glory running from the ship along the rippling surface of the sea away out to the setting sun.

"God who made the earth,
The sky, the moon, the sun,
Who gave the light its birth,
Careth for me."

"How can those fellows in my cabin look at a scene like that, and not think of God the eternal, the creator?" thought the young fellow.

"Doesn't anyone see the beauty of it," he wondered, and stopped in his wondering. He became conscious that someone else was taking in the glories of the sunset.

"It is a Japanese," thought the young man. "He is looking toward the western sky. Perhaps he is lonely too; thinking about his native land somewhere there beyond the ocean skyline."

Hark! The young Japanese was humming a melody—

"Rock of Ages cleft for me
Let me hide myself in thee."

The young minister started to hum with him.

Suddenly the Japanese man turned to the student and said in broken English, "That is a Christian song. I am a Christian, are you?"

"Yes," answered the young man, holding out his hand. "And just standing here, lonely, wishing for a Christian to talk to."

"I, too," smiled the Japanese.

The young men in that moment felt that the fellowship of Christians is a very real thing: that it wipes out all distinctions of race and condition.

"Brothers," he whispered.

—Mildred O. Moody. From *Manual of Worship for Superintendents of Junior Work.* Published by Department of Church Schools, Methodist Episcopal Church. Used by permission.

BRIEF PRAYER (*by leader*)
HYMN: "O Jesus Thou Art Standing"

(Have Holman Hunt's picture, "The Light Of The World," hanging before the group. Call attention to the picture, reminding the boys and girls that the hymn is about the picture. Sing two verses, then sing the third verse very softly as a closing prayer.)

Suggestion for schools desiring to put on a Goodwill dramatization in place of the regular worship service—"A Morning Call" by Lydia Glover Deseo, can be obtained from the Methodist Book Concern, Chicago.

May 24

THEME: "*Seeing God Through Poetry.*"
PRELUDE: "Serenade," Schubert
CALL TO WORSHIP:

Praise ye the Lord from the heavens;
Praise him in the heights.
Praise ye him, all his angels;
Praise him, all his hosts.
Praise ye him, sun and moon,
Praise him, all ye stars of light.
Praise him, ye heavens of heavens.
And ye waters that are above the heavens.

HYMN: "For The Beauty of the Earth"
SCRIPTURE: Matt. 6: 25-34
PRAYER:

Father, we are grateful for the beauty that is all around us. As we lift our eyes to the mountains or hear the birds singing in the trees may we feel thy presence. We thank thee for Jesus' beautiful poem, which has just been read and for the feeling of the beauty of living in the Kingdom of Righteousness which it expresses.

HYMN: "O Worship the King"
LEADER: Today we are thinking of the poets, who having discovered God in beauty, have expressed their faith in beautiful language that shall live through the ages. Our hymnal is rich with their contributions. John Greenleaf Whittier's "Immortal Love, Forever Full"; "Dear Lord and Father of Mankind"; and "Thy Grace Impart" all show how greatly he was opposed to war. Whittier was a singer as well as a poet. May we sing one of his best known hymns.
HYMN: "Immortal Love, Forever Full"
LEADER: Tennyson, Holmes, Longfellow, Kipling, and Milton each have given us beautiful hymns. At the age of fifteen years,

* Chicago, Illinois.

Milton, the blind poet, wrote the hymn which we shall sing now.

HYMN: "Let Us With a Gladsome Mind"

STORY: "The Road of the Loving Heart"

High up on a steep mountain in Samoa is a tomb. As it is in an open flat space on the top of the mountain it may be seen from miles around. Many, many people travel to this out of the way place to show their love for Robert Louis Stevenson. He is greatly loved all over the world. But the Samoans among whom he lived adored him. Never was he too sick to be interested in the things they were doing. When he was well enough he rode about over the island, delighting small boys by throwing them candy as he rode along. If people were in trouble they came to him. When storms ruined their crops and there was no food, he would send away for a whole ship-load of rice and other things and give it to the people.

When Stevenson was not ill, or when he was not out among the people, he was writing poems and stories, and the natives of Samoa thought that he was very wonderful, and they gave him a name in their own language, "Tusitala" they called him, which means "writer of tales." It was the greatest honor they could give him. He was their hero.

One day Stevenson's most favorite servant came running to the great porch where Stevenson was sitting, looking down over the little city of Apia.

"Oh, Tusitala," he cried, "the chiefs of our city are in great trouble. Can you not help them?"

By many questions he discovered that the Samoan chiefs were in prison because of their political views and deeds. They were in constant danger of being put to death.

As Stevenson knew all the high officials he got busy at once. It was not an easy thing to do, but after many days he obtained their freedom. The chiefs could not speak their gratitude—they must show it. So in spite of their old age and their weakness from being in prison so long, they started directly to build a road for him from the main road up to his house. It was to be their present to him.

The heat was terrible, but they got many others to join them, and love for their Tusitala made them overcome all obstacles.

The day they started working with picks, axes, and shovels to clear away the jungle, many came to offer their help, but the chiefs wouldn't allow ordinary Samoans to do any of the work at all It was to be their gift.

At last the day came that the road was finished. The chiefs were greatly excited. They talked eagerly among themselves. "We must have a formal presentation to show our Tusitala that our great love has built this road for him. We must have a feast."

The feast was held in the porch of Stevenson's home. It was a great affair and the greatest chief stood, with a loving light in his eyes, and presented the gift.

"Our gift, oh great friend, is named 'The Road of Loving Hearts.' Our great sign will ever remind you and all people of our great love for our finest friend." And Stevenson, looking at the sign, read:

"Remembering the great love of his highness, Tusitala, and his loving care when we were in prison and sore distressed, we have prepared him an enduring present, this road, which we have dug forever."

—AUTHOR UNKNOWN

POEM: One of Stevenson's poems:

If I have faltered more or less
In my great task of happiness,
If I have moved among my race
And showed no glorious morning face,
If beams from happy human eyes,
Have moved me not, if morning skies,
Books, and my food and summer rain
Knocked on my sullen heart in vain:
Lord, thy most pointed pleasure take
And stab my spirit broad awake.

HYMN: "Dear Lord and Father of Mankind"

May 31

THEME: *"Seeing God Through Drama"*

The most helpful and appropriate service for this theme would be a dramatization of a favorite Bible story produced for the department by one of the intermediate classes. If this is not possible use the service suggested for young people omitting the readings and substituting a brief story of the life of Shakespeare.

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SENIORS AND YOUNG PEOPLE

THEME FOR MAY: *"Seeing God Through The Fine Arts"*

First Sunday: "Seeing God Through Music"
Second Sunday: "Mothers, An Inspiration of the Fine Arts"
Third Sunday: "The Light of the World"
Fourth Sunday: "Seeing God Through Poetry"
Fifth Sunday: "Seeing God Through Shakespearean Drama"

May 3

THEME: *"Seeing God Through Music"*

PRELUDE: "O Rest in the Lord," Mendelssohn

CALL TO WORSHIP:

Leader: O worship the Lord in the beauty of holiness,
Enter into his house with song and thanksgiving.

HYMN: "Shepherd of Tender Youth"

SCRIPTURE: II Chronicles 5:11-14 (The musical aspect of the Temple service.)

PRAYER *(by leader)*: Expressing appreciation for our many types of music, and acknowledging the place of music in worship.

SPECIAL MUSIC: Selections from "Lohengrin" by Richard Wagner.

SOLO: "O Jesus, I Have Promised"

LEADER:

Music is the only one of the fine arts that appeals to the ear. Some one has said that "music is the bridge from the sense to the soul." It is representative of moods and feelings. Certainly it is related to religion in a most vital way. It is more than a means of "brightening" the services of worship. Melody, harmony, and rhythm bring to man's mind thoughts of God.

Many of our finest hymns have come out of great suffering. Henry F. Lyte, the minister who wrote the words of "Abide With Me! Fast Falls The Eventide," was a life long sufferer. Finally his doctor told him that he must give up his church and go to another climate. His church was near the sea that he loved and it was a great sorrow to him to have to leave.

After preaching his farewell sermon he went for a walk beside the sea, as he walked it seemed to speak this message of Christ to him. Before retiring that night he wrote these well known words.

HYMN: "Abide With Me! Fast Falls the Eventide"

INSTRUMENTAL SOLO: Selections from "The Messiah," Handel.

LEADER:

George Matheson learned during his student days that he was fast becoming blind, so must change his plans of life. He began to memorize Scripture and to learn languages that would be of help to him when he became blind. Though blind from youth, he became a great pastor and was beloved by his people. His sisters were devoted to him and were a great comfort to him in his blindness. It was on the eve of one of his sister's wedding day that he wrote this beautiful hymn.

CLOSING HYMN: "O Love That Wilt Not Let Me Go"

May 10

THEME: *"Mothers, An Inspiration of the Fine Arts"*

PRELUDE: "Love Divine"

CALL TO WORSHIP:

Leader: There are many kinds of love, as many kinds of light,
And every kind of love makes a glory in the night.
There is a love that stirs the heart, and love that gives it rest
But the love that leads life upward is the noblest and the best.

HYMN: "O Happy Home"

SCRIPTURE: Proverbs 31:25-29

Leader: Strength and dignity are her clothing; And she laugheth at the time to come.
Assembly: She openeth her mouth with wisdom; And the law of kindness is on her tongue.
Leader: She looketh well to the ways of her household;
And eateth not the bread of idleness.
Assembly: Her children rise up, and call her blessed;
Her husband also, and he prayeth her saying:
All: Many daughters have done worthily,
But thou excellest them all.

SOLO: "My Mother's Prayers Have Followed Me"

LEADER: Throughout the ages mothers have been the inspiration of great artists, poets, musicians, and sculptors. The poem, "My Trust," by John Greenleaf Whittier is a real tribute to his mother.

POEM:

"My Trust"

A picture memory brings to me:
I look across the years and see
Myself beside my mother's knee.

I feel her gentle hand restrain
My selfish moods, and know again
A child's blind sense of wrong and pain.

But wiser now, a man gray grown,
My childhood's needs are better known,
My mother's chastening love I own.

—JOHN GREENLEAF WHITTIER

LEADER: The lovely picture hanging before us tells a story of a mother's love and her influence on her son, James Abbott McNeill Whistler.

STORY: "Whistler's Masterpiece," from *Seventy-five Stories for the Worship Hour* by Margaret Eggleston, page 105, published by Doubleday, Doran & Co. (To be told by a member of the department.)

BRIEF PRAYER DEDICATED TO MOTHERS

CLOSING HYMN: "The Mother's Hymn" by William Cullen Bryant. (This poem has not been set to music but can be sung to the familiar tune "Canonbury.")

"The Mother's Hymn"

Lord who ordained for mankind
Benignant toils and tender cares,
We thank thee for the ties that bind
The mother to the child she bears.

We thank thee for the hopes that rise
Within her heart, as, day by day,
The dawning soul, from those young eyes,
Looks with a clearer, steadier ray.

And grateful for the blessing given
With that dear infant on her knee,
She trains the eye to look to heaven,
The voice to lisp a prayer to thee.

Such thanks the blessed Mary gave
When from her lap the Holy Child,
Sent from on high to seek and save
The lost of earth, looked up and smiled.

All-Gracious! grant to those who bear
A mother's charge, the strength and light
To guide the feet that own their care
In ways of Love and Truth and Right.

—WILLIAM CULLEN BRYANT, From the *Bryant Anthology*, Ford, Howard, Hulbert.

May 17

(World Goodwill Sunday)

THEME: *"The Light Of The World"*

PRELUDE: "The Earth is Hushed in Silence" Mendelssohn

CALL TO WORSHIP:

Leader: Jesus spake unto them, saying, I am the light of the world: he that followeth me shall not walk in the darkness, but shall have the light of life.

HYMN: "In Christ There Is No East or West"

SCRIPTURE: Psalm 86:8-10

PRAYER:

We thank thee, O Heavenly Father, that thou didst give to this world the light of the star above the midnight darkness, and the song of the angels above earth's discords. Grant the spirit that was in Jesus be born anew in our hearts on this Goodwill Sunday. Help us to receive thy redemption which thou hast revealed before all nations, through Christ our Savior, Amen.

—From *The Abingdon Hymnal.*

POEM:

Who bears his brother's burden
Who shares another's woe,
Brings his frankincense to Jesus
With the men of long ago.

When we sooth earth's weary children
Tending best the least of them
'Tis the Lord himself we worship
Bringing gold to Bethlehem.

—JAMES BLAISDELL

SPECIAL MUSIC: "Thou God of All Nations"

READING: "God's Dreams"

Dreams are they—but they are God's dreams!
Should we decry them and scorn them?
That men shall love one another,
That white shall call black man brother,
That greed shall pass from the market place,
That lust shall yield to love for the race,
That man shall meet with God face to face
Dreams are they all,
But shall we despise them—
God's dreams!

Dreams are they—to become man's dreams!
Can we say nay as they claim us?
That men shall cease from their hating,
That war shall soon be abating,
That the glory of kings and lords shall pale,
That the pride of dominion and power shall fail,
That the love of humanity shall prevail—
Dreams are they all,
But shall we despise them—
God's, dreams.

—THOMAS CURTIS CLARK. Used by permission.

PICTURE STUDY: "The Light Of The World" by Holman Hunt.

The picture, a colored one if possible, should be before the group during the entire service. Have a member of the department give an interpretation of the picture. *The Gospel in Art* by Albert Edward Bailey gives a splendid interpretation.

MEDITATION (*by leader*):

And in despair I bow my head;
"There is no peace on earth," I said
"For hate is strong, and mocks the song
Of peace on earth, goodwill to men."

Then pealed the bells more loud and deep
"God is not dead, nor doth he sleep;
The wrong shall fail, the right prevail,
With peace on earth, goodwill to men."

—UNKNOWN

CLOSING HYMN: "O Jesus, Thou Art Standing"

May 24

THEME: "*Seeing God Through Poetry*"

PRELUDE: "Come Unto Me, Ye Weary" (from Handel's "Messiah")

CALL TO WORSHIP: "God is Here"

God is here! I hear his voice
While thrushes make the woods rejoice
I touch his robe each time I place
My hand against a pansy's face.

I breathe his breath if I but pass
Verbenas trailing through the grass.
God is here! From every tree
His leafy fingers beckon me.

—MADELINE AARON

LEADER: There is beauty all around us. The poets throughout the ages have seen it, felt it, and voiced it for us. There is a lofty feeling in this beauty that makes one feel that "This Is My Father's World."

HYMN: "This Is My Father's World"

LEADER: The poems that we have just read may be classed as poems of human sympathy. The following poem "Gethsemane" shows the beauty of personal faith.

READING: "Gethsemane"

Alone we kneel in our Gethsemane
And blame our brother that he watched not!
We crave not him but drain his sympathy,
All but our own fierce grief have we forgot.
We cry, "Canst thou not watch with us one hour?"
And, yet, aloof, we bow, a thing apart.
Grief-scarred, we have nor wish, nor will, nor power
To clasp our brother to our bleeding heart.
He who was closest may not reach the soul,
Shrouded and veiled, by anguish felled and slain;
How can he watch, unfainting, when the whole
That once was his responds to naught but pain?
We blame our brother, yet it is not he,
But our dead heart that makes Gethsemane!

CORINNE ROOSEVELT ROBINSON

PRAYER: Thanking God for the beauties of nature which are a never ending source of inspiration for our poets.

MEDITATION: Tennyson makes one feel the true value of prayer in these lines taken from the "Idylls of the King."

More things are wrought by prayer
Than this world dreams of. Wherefore let thy voice
Rise like a fountain for me night and day.
For what are men better than sheep or goats
That nourish a blind life within the brain,
If, knowing God, they lift not hands of prayer
Both for themselves, and those who call them friend?
For so the whole round earth is every way
Bound by gold chains about the feet of God.

—ALFRED TENNYSON

HYMN: "Lead Kindly Light"

This hymn demonstrates the type of poetry that stresses spiritual struggle. As we sing it note that longing for divine guidance that Newman so beautifully expresses.

HYMN: "Immortal Love, Forever Full"

Whittier's hymn does not show struggle as the one we just sang; rather it makes one feel the simple religious faith that was such a great part of the poet. Truly he was sure of God's love.

May 31

THEME: "*Seeing God Through Shakespearean Drama*"

(The quotations used in this service are taken from *The Bible in Shakespeare* by William Burgess, published by The Winona Publishing Co., Chicago.)

PRELUDE: "Consolation," Mendelssohn.

CALL TO WORSHIP:

Now God be praised! that to believing souls
Gives light in darkness, comfort in despair.

II Henry VI. 2:1

HYMN: "I've Found a Friend, O Such a Friend"

LEADER:

Shakespeare drew largely from the Bible for his loftiest thoughts and noblest inspirations. He was a sincere believer in the teachings of the Scripture and he accepted the orthodox views, current in his day, of the main doctrines of the Christian religion.

In Shakespeare's time the Bible was the standard literature of his country. . . . It was no longer a forbidden book, but was the one book, almost the only book, within the reach of the common people. . . . God was in his thoughts. He reverently acknowledged the God of the Bible in all of his various attributes. He holds up to view the divine side of man. All his best men and women do homage to the Divine and his worst characters are shown to be in dread of the law of God and the ends of justice.

Shakespeare drank so deeply from the wells of Scripture that one may say, without any straining of the evidence, without the Bible Shakespeare could not be. And if it were possible to suppress every copy of the sacred volume and obliterate its very existence as a book, the Bible in its essence and spirit, its great doctrines of infinite justice, mercy, love, and redemption, as well as a vast store of its precious sayings, would yet live in Shakespeare.

May we see how Scripture and Shakespeare parallel in our responsive reading.

RESPONSIVE READING: (The leader reading the Scripture and the assembly reading Shakespeare.)

Scripture: Blessed are the peacemakers. Matt. 5:9.
Shakespeare: Blessed are the peacemakers on earth. II Henry VI. 2:1.
Scripture: The Lord is my rock and my fortress. Ps. 18:18.
Shakespeare: God is our fortress. I Henry VI: 2·1.
Scripture: Whom the Lord loveth he chasteneth. Heb. 12:6.
Shakespeare: This sorrow's heavenly
It strikes where it doth love. Sonnet 116.
Scripture: If a house be divided against itself that house cannot stand. Mark 3:25.
Shakespeare: O, if you rear this house against this house It will the woeful division prove. Rich. II. 4:1.
Scripture: For all have sinned. Romans 3:23.
Shakespeare: Forbear to judge, for we are sinners all. II Hen. VI. 3:3.
Scripture: Thou makest it soft with showers. Ps. 65:10.
Shakespeare: It droppeth as a gentle rain from heaven. Mer. of Ven. 4:1.
Scripture: The Lord that made heaven and earth bless thee. Ps. 134:3.
Shakespeare: The Lord in heaven bless thee. Hen. V. 4:1.
Scripture: Remember not the sins of my youth. Ps. 25:7.
Shakespeare: If the sins of your youth are forgiven you. Winters Tale 3:3.
Scripture: The prince of the world cometh. John 14:30.
Shakespeare: He is the prince of the world. All's Well 4:5.

HYMN: "Worship the Lord in the Beauty of Holiness"

READING (*to be given by a boy*): "Shakespeare as a Prophet"

Whoever looks intelligently at this Shakespeare may recognize that he was a *prophet* in his own way, of an insight analogous to the prophetic, though he took up another strain. Nature seems to this man also divine; unspeakable, deep as Tophet, high as heaven. "We are such stuff as dreams are made of!" That scroll in Westminster Abbey, which few read with understanding, is of the depth of the sea.

We may say without offense, that there rises a kind of universal psalm out of this Shakespeare, too, not unfit to make itself heard among the still more sacred Psalms. Not in disharmony with these, if we understood them, but in harmony. I can not call this Shakespeare a sceptic as some do; his indifference to creeds and theological quarrels of his time misleading them. No, neither unpatriotic, though he says little about his patriotism, nor sceptic, though he says little about his faith.

—From *The Hero as a Poet*, by Thomas Carlyle.

SPECIAL MUSIC

READING (*to be given by a girl*): "Shakespeare and Immortality."

Peace, ho, for shame, confusion's curse lives not
In these confusions. Heaven and myself
Had part in this fair maid: now heaven hath all,
And all the better is it for the maid;
Your part in her you could not keep from death;
But Heaven keeps His part in eternal life.
The most you sought was her promotion;
For t'was your heaven, she should be advanc'd
And weep you now, seeing she is advanc'd
Above the clouds, as high as heaven itself.

LEADER: Shakespeare further voices his belief in eternal life in the opening words of his will:

I commend my soul into the hands of God my creator, hoping, and assuredly believing, through the only merits of Jesus Christ, my Savior, to be made partaker of life everlasting.

LORD'S PRAYER

HYMN: "Dear Lord and Father of Mankind"

Mother and Daughter Week

Mother and Daughter Week will be celebrated May 10-17 this year and you will want the mothers and daughters of your church to join in this interesting week.

In order to assist local churches in making the most of this observance, the International Council has prepared the following materials and they can be secured from state, provincial, or denominational forces, or from the International Council of Religious Education, 22nd Floor, 203 North Wabash Avenue, Chicago.

	Each	Per 100
General Descriptive Folder, including banquet suggestions, 6 pages. Order in ample quantity for all leaders, workers and committee members.	2c	1.50
Mother's Day Mother and Daughter Worship Program, 4 pages. All who attend should have copies.	1c	.75
Mother and Daughter Song Sheet, 4 pages. Every "banqueteer" should be supplied.	1c	.75
After Mother and Daughter Week—What? 6 pages. Order copies for all who participate in "carry over" plans. Cash must accompany all orders. All prices postpaid.	1½c	1.25

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MAY SUGGESTIONS FOR THE SCHOOL WITH COMBINED DEPARTMENTS

*By S. W. Hutton**

Let Us Talk It Over

Five Sundays in the month of May, Mr. Superintendent, and every one of them a real chance to build character through the channel of worship. Every worship service may be very directly related to life's experiences. This is as it should be. Mother and Daughter Week, Music Week, school programs of various sorts, and Memorial Day, each with hallowed associations gives the program builder ample material with which to work.

Begin early to gather suggestions from every available source. Now is a good time to consult your own worship source book suggested in the opening paragraphs of the suggestions for March. Find out what other superintendents and public leaders of your community are doing toward capitalizing all these finer sentiments of family, community, school, and national life that your plans may count for the most. It might be possible for all the superintendents of church schools in your community to follow the same themes during May. The public school superintendent will be glad to give you the school calendar of the month thus opening the way for you to spiritualize the life centers of your group. On the other hand a word from you to the school superintendent may strengthen your position as a leader of worship. It is not wise to dismiss church school for some general school gathering Sunday morning. Let a schedule be worked out that will prevent this.

Music Week may be observed as a community project. If so, you will delight in taking the lead. The worship period of the church school is a strategic place to use the most worshipful music. This does not mean the most difficult, neither does it mean to sing dolefully, but it does mean that the very best hymns and instrumental music should be used in the school. Jazzy, inferior, shallow songs have no place in a program of worship. There is plenty of the right sort; use the best.

In preparation for Mother's Day you might secure some small, inexpensive prints of "Mother," by Whistler. These may be attached to the programs when distributed for the day or may be handed to all members of the school as they enter the assembly room. Little artistic touches like this pay rich dividends in worship values. A special service of worship for this day may be secured from the International Council of Religious Education. You will find elsewhere in this issue of the *International Journal* a list of materials available for Mother and Daughter Week, May 3-10.

As the themes suggested below stress the matter of "ideals" it would be appropriate to try your hand at writing creedal statements covering your highest aims for a daughter, a mother, a home, a school, a nation—statements of noble purposes, high ideals, lofty aspirations, and worthy ambitions tend to pull us upward. A Sunday in advance you might call on various groups in your school to write out for you some ideals relating to the theme ahead.

Consider These Themes

As a theme for the month of May we would suggest, "Striving Toward Ideal Relationships." Don't you feel the pull of this idea? Worship not only flourishes in the midst of ideal relationships, but is in itself the very peak of ideal relationship with God. Use the following themes for the five Sundays if consistent with your own good judgment:

May 3, "An Ideal Daughter." The aim here is to reach primarily the young women of your school and to stimulate all to espouse the queenly graces an ideal daughter should possess.

May 10, "An Ideal Mother." This service should not only stir the hearts of the mothers present, that they may strive toward their highest ideals of motherhood, but should also send to the heart of all a message of sincere appreciation of motherhood.

May 17, "An Ideal Home." Carry over into this program all the soul stirrings of the preceeding weeks and seek to strengthen those tender ties of home so often strained to the limit in this materialistic world in which we live.

May 24, "An Ideal School." In this service the aim will be to bring to consciousness those high character qualities so essential in teachers, parents, pupils, and others that school life may be at its best. You may turn the point of this program toward either the church school, the day school, or other appropriate school life.

May 31, "An Ideal Nation." Such is the case when there are ideal citizens bearing the ear marks of true patriotism. Your purpose in this worship service should be to foster these nobler sentiments, building on to the Memorial Day spirit of May 30. In many churches Children's Day follows next, coming either the first or second Sunday in June. If so, you can very readily tie the themes of May and June together in this service on the 31st.

A Suggested Program

Worshipful Music: (Choose this music from week to week from the most appropriate hymns in your book, or from the great treasury of old favorites found in *Sacred Music the Whole World Plays* or *Instrumental Music for School Worship*, Barnes. These are available through your own church publishers.)

Opening Sentence of Scripture: (See below)

Hymn: (Use a hymn of praise appropriate to the season and occasion.)

Prayer: (Make this prayer a brief, pointed invocation embodying the theme of the morning.)

Response: "Hear, Our Prayer, O Lord." (All singing quietly and all heads bowed. Use same response every Sunday during the month of May.)

Bible Message: (See list of readings below.)

Hymn: (Either sing or read in unison two stanzas of some hymn relating to God's Word. The following lines from Isaac Watts may be used each Sunday if desired.)

> The heavens declare thy glory, Lord
> In every star thy wisdom shines;
> But when our eyes behold thy word,
> We read thy name in fairer lines.
>
> Thy noblest wonders here we view
> In souls renewed, and sins forgiven;
> Lord, cleanse my sins, my soul renew,
> And make thy word my guide to heaven.

Special Number: (This may be a story, a statement of ideals, a short talk, a duet, a class chorus, a word from a visitor who has been called in for the occasion, a greeting to daughters, mothers, soldiers, etc.)

Prayer: (Supporting the "special" just concluded.)

Offering Service: (Follow this same offering service every Sunday in May.)

Offering Sentence: Remember the words of the Lord Jesus, how he himself said: It is more blessed to give than to receive.

Prayer Sentence: We bring thee our offerings, our Father, that we may share in bringing about ideal relationships among all thy children. Amen.

Offertory: "I Gave My Life for Thee," or "Master, No Offering Costly and Sweet."

Closing Prayer Hymn: (Use first stanza of "Blest Be the Tie.")

Source Materials

Opening Sentences of Scripture:

> O Lord, open thou my lips;
> And my mouth shall show forth thy praise.
> Psalm 51:15
>
> Surely the Lord is in this place.
> This is none other than the house of God,
> And this is the gate of heaven.
> Genesis 28: 16-17.
>
> Make a joyful noise unto Jehovah, all ye lands,
> Serve Jehovah with gladness;
> Come before his presence with singing.
> Psalm 100: 1-2

Hymns:

"For the Beauty of the Earth"
"O Master, Let Me Walk with Thee"
"Open My Eyes that I May See"
"Come, Thou Almighty King"
"God Bless Our Native Land"
"The Beautiful Bright Sunshine"
"Come We Who Love the Lord"
"O Happy Home"
"There is Beauty All Around"
"Faith of Our Fathers Living Still"
"How Strong and Sweet My Father's Care"
"Lest We Forget"
"Faith of Our Mothers"
"The Son of God Goes forth for Peace"

Bible Messages:

May 3—Psalm 19
May 10—Proverbs 1: 7-8; II Timothy 1: 3-5; Proverbs 31: 25-29
May 17—John 19: 27; 11: 18-36
May 24—Proverbs 4: 10-15; 20-23
May 31—Psalm 33: 1-5; 11-22

Scripture and Hymn Stanzas (*Alternating*): "Art Thou Weary, Art Thou Languid?"

Matthew 11: 28
First stanza, "Art thou weary, etc."
Isaiah 53:5
Second stanza, "Hath he marks, etc."
Mark 15: 17-18
Third Stanza, "Is there diadem, etc."
Matthew 16: 23
Fourth stanza, "If I find him, etc."
Revelation 22: 17; John 6: 37
Fifth stanza, "If I ask him, etc."
Galatians 6: 9; Revelation 7: 14, 16, 17
Sixth stanza, "Finding, following, etc."

(In using these Scripture passages and the hymn as indicated it is preferable to have the superintendent or minister read the passages as indicated and a quartet sing the stanzas. Don't trust to luck, practice on this ahead of time so that it may be effective. This special feature may be used either the 24th or 31st.)

Poems:

"Our Mothers"

> O magical word, may it never die
> From the lips that love to speak it,
> Nor melt away from the trusting hearts
> That even would break to keep it.
> Was there never a name that lived like thine!
> Will there ever be another?
> The angels have reared in heaven a shrine
> To the holy name of Mother.
>
> —Selected

"Mother—All Honor Be to You"

> A face of kindliest beauty;
> A heart of tenderest grace;
> A voice of sweetest cadence;
> A love naught can efface.
>
> Hands tireless in their service;
> Feet swift to come and go;
> Ears tuned to faintest whispers;
> Eyes keen to see and know.

(Continued on next page)

*Professor of New Testament and Worship Ministries, Texas Christian University, Fort Worth.

A love unlike all other:
A friend of all most true;
O mother, precious mother,
All honor be to you.

"Soldier's Farewell"

(*May be sung to the tune* "Taps.")

Go to sleep! Go to sleep!
Comrade, dear,
Never fear
God is near.
Danger's past
Now at last
Fare thee well!

Fare thee well! Fare thee well!
Comrade true,
Born anew,
Peace to you,
In the care
Of thy God,
Rest in peace.

"My Creed"

(*Read in unison*)

I believe
In my country and her destiny
In the great dream of her founders,
In her place among the nations,
In her ideals.
I believe
That her democracy must be protected,
Her privileges cherished,
Her freedom defenced.
I believe
In loyalty to my country,
Firm, unchanging, absolute.
Thou in whose sight
A thousand years are but as yesterday
And as a watch in the night,
Help me
In my weakness
To make real
What I believe.

—From *Normal Instructor and Primary Plans*

SPECIAL DAY STATEMENTS:

"How Mother Got Her Own Day"

Mother's Day—Second Sunday in May.
First observance, popular, not official, 1910.
Congress commended its observation by Federal Offices; May 10, 1913.
Nebraska made it a State Flag Day; 1913.
Congress authorized the President to proclaim the second Sunday in May as Mother's Day. President Wilson issued the first Proclamation May 9, 1914.
First observed by wearing white carnations; later other blooms, then by sending flowers, greetings, candy, and similar gifts to mothers.
Sendings telegraph messages of affection by children to their mothers has grown in the last few years from hundreds to hundreds of thousands.

—*The Evangelist*

MEMORIAL DAY:

Memorial Day, May 30, originally called Decoration Day, is a holiday set apart in Northern States as a day for decorating the graves of soldiers who fell in the Civil War. It originated in 1868, when General John A. Logan, Commander-in-Chief of the Grand Army of the Republic, issued an order that on May 30th of that year the members of every post from east to west, should engage in fitting ceremonials and decorate the graves of their comrades. State legislatures soon took up the idea, until the observance became general wherever Union soldiers are buried. In the southern states Confederate Memorial Day is observed on this date.

—WINNIE PHILLIPS FOX

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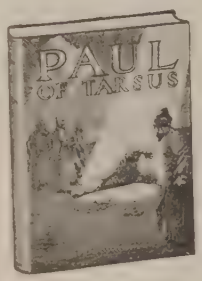

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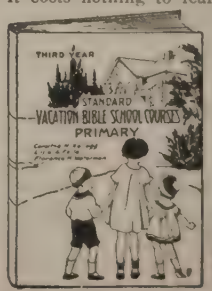

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Every Church Training Every Leader

(Continued from page 19)

past two years? What is the pastor doing to improve his ability in leadership in Christian education? Who is responsible for supervision in the church school? What are they doing to help the leaders in self-improvement? Is there a department of leadership training in the church? If so, what does it do? If not, who has responsibility for leadership training? Is leadership training ever discussed in the church school workers' conferences? In the meetings of the official boards of the church? Do the church school workers' conferences contribute to the program of leadership training? Does the church or the church school include in its budget an appropriation for leadership training? Is an appropriation included for sending workers to summer leadership schools? These questions might well be discussed in a workers' conference.

Third, secure all available information concerning possible programs of leadership training for the local church. This information may be secured from your national denominational or area director of leadership training, and from your city council or state council director of leadership training, as well as from leaders in the community who have been particularly interested in this phase of the church's responsibility. You will wish to be sure to get full information concerning the Standard and High School curricula, the International Reading Course, and helps for programs of supervision and programs for workers' conferences.

Fourth, enlist the interest of a few other leaders in your church who can quickly be brought to a recognition of the need for a more adequate program of leadership training. The strength of two or three will be greater than the strength of one. It will be best to work as far as possible within the official circles of the church and church school.

Fifth, get your church to adopt, for the year 1931-1932, the emphasis on leadership training. If the pastor is favorable, he may be the person to recommend it. Otherwise, it may be best for the church school workers to make the recommendation to the official board and through it to the church.

Sixth, keep everlastingly at the job, remembering that you cannot achieve perfect results in a period of one year, but that an aggressive program on your part during the period of one year may result in tremendous achievements in the years to come. Although the International Council has adopted for 1932-1933 an emphasis on recruiting more disciples, and for 1933-1934 an emphasis on an expansion of the program, it has no thought that any one emphasis will be completely dropped when another is taken up. In each case the emphasis is intended to be the *beginning* of a new interest and activity, not the end.

The July-August issue of the *International Journal* will carry further suggestions for the leadership training emphasis, but no one should wait until that time to begin his plans. September will soon be here. Now is the time to start aggressively to work if your church is to make effective the slogan adopted by the International Council—"Every Church Training Every Leader."

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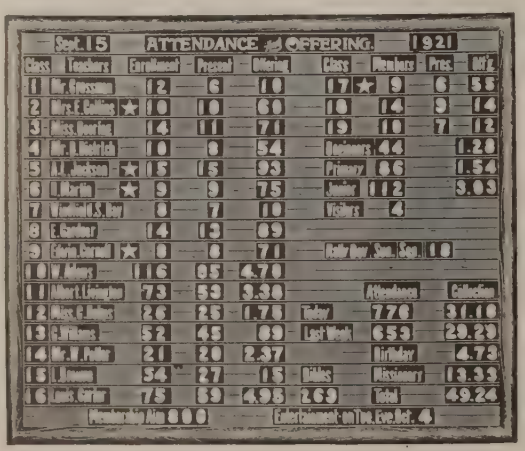

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20 E. Randolph St. — *Chicago, Ill.*

Adult Leaders Define Their Problems

(Continued from page 10)

sessions. The sermon is as much a part of the curriculum as the class lecture or the lesson quarterly. The church itself in its organized life is as important as the class or department, if not more so. The viewpoint, training, and ability of the minister is probably of greater concern than the qualifications of all the adult Bible class teachers. In other words, modern adult religious education conceives of the church itself as a school in Christian living, *the* school of adulthood. Classes, departments, brotherhoods, or clubs may supplement it or carry special phases of the program, but it is the church which carries the real responsibility of adult religious education, because here the largest investments are made and attention centers.

But suppose the pastor and the church officers do not take kindly to the suggestion that the whole church should become an educational institution and respond to the supervision of an educational specialist? It would be possible to go a long way still in the elementary division in controlling the church's program, as it affects children, for educational purposes. Some progress could be made also with youth. With the adult constituency, however, the educator's success must be limited largely by the willingness of those who control the total program to share his educational ideal.

Adult religious educators pause, therefore, at this point to discover, by experimentation and the painstaking cultivation of pastors and official boards, how far the educational ideal can be carried into the whole church.

Provisions for Experimentation

As a means of experimenting in the solution of the above problems the Committee on Religious Education of Adults of the Educational Commission of the International Council has prepared a *Program and Study Guide for Adult Work in the Local Church.* This consists of an introductory statement of principles and a syllabus or program building outline for each of five units of program, as follows:

"Parents as Teachers of Christian Living."

"What Is an Adequate Conception of God for Modern Life?"

"How May Our Church Become a School in Christian Living?"

"Is the Missionary Idea Valid in the Modern World?"

"The Liquor Problem."

Each syllabus provides discussion questions, matters for investigation and study, reading references, sermon suggestions, service activities, and problems for further study. The material may be used by a class, a club, a church night gathering, or as the basis for a whole church program over a period of weeks.

This material can be secured for only limited and selected local experimentation, and can be obtained only through denominational publishers. The International Council does not circulate the material, though the Bureau of Research guides the experimentation. Out of this experimentation the Committee on Religious Education of Adults hopes to secure guidance in dealing with the problems of adult religious education as they have been defined above.

The relationship of a number of the articles in this issue of the *Journal* to the five topics listed above will be obvious. It is the purpose of these several articles to indicate something of the background out of which these experimental guides have developed, and to furnish source material for them. This issue of the *Journal* should be filed for use.

What's Happening in Religious Education

ON THE morning of November 24, 1930, there was opened in Jersey City, New Jersey, the first motion picture theater in America devoted exclusively to entertainment for children. According to Mr. Harold Sheridan, Fox Theater executive, to whom much of the credit for the undertaking must be given, the children's theater is "the immediate response of one unit of the motion picture industry to President Hoover's Child Welfare program as outlined and developed at the recent White House Conference on Child Health and Protection."

The theater, while easily accessible, is on an isolated street where there is little vehicular traffic. It is of Spanish design, and has a seating capacity of over fourteen hundred. Three performances will be given daily: the first from 9:30 to 11:30 in the morning; the second from 2:00 to 4:00; and the third from 4:00 to 6:00. The closing of the theater at 6:00 o'clock permits the children to reach their homes in time for dinner and discourages their being out at night. There will be no evening or Sunday performances. Admission prices at all times will be ten cents for children and twenty cents for adults.

The arrangement of the schedule of performances was worked out after a study of the school hours in Jersey City. Many children in the thirty public schools are on partial time; and under the present arrangement the early morning show will be suitable for children who attend classes in the afternoon.

Only those pictures which have received the endorsement of various preview groups will be shown; and as a further check Mr. Sheridan plans a rehearsal every other night in the theater, for at present the program is changed three times a week. Such features as "The Break Up," "The Lady of the Lake," "The Vikings," "The Last of the Duanes," "Moby Dick," "The Santa Fe Trail," and "Across the Continent with Mr. and Mrs. Martin Johnson" have already been booked for the theater. Mr. Sheridan believes that as soon as the theater has become a recognized part of the civic life of Jersey City it will be necessary to hold over for more than a week such pictures as "The Big Trail." It is his hope that school authorities will make arrangements for classes to see outstanding historical films on successive days. He recognizes that the result of this experiment depends very largely upon the cooperation of parents and teachers. "We must have the support of the church, welfare workers, parents, and teachers—all those, in fact, who have asked for better films and for special attention to children."

THE International Christian Social Institute, 2 Rue De Montchoisy, Geneva, Switzerland, has recently issued a booklet entitled, *The Churches and Present-day Economic Problems*, which contains the findings and papers of the Conference of Christian Social Workers organized in London, July 1930, for the purpose of studying unemployment, rationalization, the international labour conventions, and the problem of a Christian sociology. It is suggested that this pamphlet be used as a basis of study by classes in churches, clubs, schools, or in specially selected groups. It may be secured, in this country, from the Federal Council of Churches, 105 East 22nd Street, New York City, at a cost of twenty cents.

YALE DIVINITY SCHOOL will join this year with Union Theological Seminary in presenting summer courses in theology as a part of the summer session of Columbia University. This year's session, which will begin on July 6 and end on August 14, while offering general subjects in the theological field, presents several courses designed to be of special value to those training for religious teaching in schools and colleges, and religious workers with young people.

Among those from other theological centers who will serve on the faculty are Professors William R. Taylor, of Toronto University; A. C. McGiffert, Jr., of Chicago Theological Seminary; Richard Niebuhr, of Eden Seminary; W. E. Bundy, of DePauw University; and Miss Leslie Blanchard, of the Y. W. C. A.

Professors J. E. Frame, James Moffatt, Erdman Harris, H. P. Van Dusen, Reinhold Niebuhr, and President Henry Sloane Coffin, all of Union; and Professors H. Shelton Smith, Clarence P. Shedd, and R. L. Calhoun, of Yale Divinity School, will also conduct courses.

WESTMINSTER COLLEGE, Utah, is to become an interdenominational institution in law as well as in working policy. The Presbyterian Synod of Utah is surrendering its control, and practically all Protestant bodies will participate in the new organization. The institution is practically the only college in the state not under Mormon control.

SEVEN Mennonite colleges flourish in five states, and scattered in various states and provinces are at least eighteen denominationally owned and controlled private academies, and one theological seminary. It is not generally known that the writer of the first American book on pedagogy was a Mennonite. The "pious school master on the Skippack," Christopher Dock, taught elementary school in Pennsylvania as early as 1718, before the beginning of the public school system in that state. Because of Dock's oversensitive nature and excessive humility, the book, although written in 1750, lay in manuscript form for twenty years, and was finally published, with Dock's consent, about one year before he died.

THE striking discovery that the church papers are devoting a very small portion of their space relatively to what are generally thought of as trunk lines of church activity—education and missions—was made through a study of a group of typical church papers in the office of the Council of Church Boards of Education last summer. It was found that approximately sixteen per cent of the space in seven weekly religious papers of seven denominations was devoted to education and missions together, as against eighty-four per cent to miscellaneous subjects. The space devoted to education and to missions was about equal, but that amount classified as educational included such instructional material as helps and outlines of the Sunday school lessons. The total space in every issue was computed, and from this was deducted the space devoted to covers, advertising, publication notice, table of contents, etc. The remaining material was then subdivided into editorial and general content material.

BEGINNING the first of April, and continuing throughout the rest of the year, tuberculosis and health associations throughout the United States will strive to inform people about the threat of tuberculosis during youth—especially the years from ten to twenty. Stories and articles have been prepared and will be sent free, with cuts, to all publications desiring to cooperate in this nation-wide enterprise. There will also be special helps for those who participate personally in the campaign, such as outlines of talks to be given at clubs, schools, churches, and over the radio; billboard posters; lantern slides; motion pictures; and electrotypes. Campaign material may be secured through any local or state tuberculosis association, or by communicating directly with the National Tuberculosis Association, 370 Seventh Avenue, New York.

THE Allegheny County Sabbath School Association has launched a campaign for 10,000 new members by Easter, and is sending out thousands of letters and suggestions with tabulated data to facilitate the monthly reports which are made by superintendents of the participating churches. Each school has selected a Campaign Secretary, who, with representatives from the several departments, directs the activities, receives the reports, and forwards them to the special committee and staff of the County Association who will carry on and announce the progress through the daily papers.

EACH year the Chicago Association for Child Study and Parent Education conducts a Conference, which is open to the public, on subjects of vital interest to parents and educators. The Conference this year will be held on Saturday, March 28, at the Palmer House; and the general topic will be "Marital and Family Relationships in the Present Day." The program is to include such well-known persons as Bernard Glueck, Lawson Lowrey, Floyd Dell, and Phyllis Blanchard. While all of the speakers agree that the present-day family life is undergoing many internal changes, their opinions differ as to the reasons and what the outcome will be upon the lives and characters of the children.

THE American Association for Adult Education has accepted the invitation of the New School for Social Research to hold its sixth annual meeting in its new building in New York City, May 18-21. It is predicted that this meeting will be not only the largest conference of the Association yet held, but in many ways the most interesting. Various intellectual and entertainment facilities not hitherto available will be utilized.

MISS JESSIE DELL CRAWFORD is now Assistant Professor of Religious Education in the School of Education, New York University. Last spring she was called from Denison University, Granville, Ohio, where for seven years she had held a similar position in the Department of Christian Education.

AARON DOUGLAS, the celebrated Negro artist, has been commissioned by Mr. Alfred Stern, son-in-law of Julius Rosenwald, to paint a mural in one of the rooms at Bennett College for Women, a Methodist college for Negroes.

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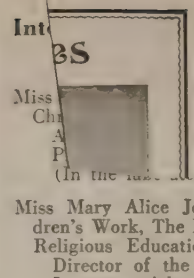

Adult I[illegible]ps

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Miss Mary Alice Jones, Director of Children's Work, The International Council of Religious Education.
Director of the laboratory school
Instructor Advanced Seminar

Miss Florence Martin, Director of Weekday Church Schools, Dayton, Ohio.
A Study of the Junior Child
Junior Materials and Methods
(In the laboratory school)

Mr. Otto Mayer, Research Associate, The International Council of Religious Education.
A Study of Our Pupils
Instructor Advanced Seminar

Dr. Paul H. Vieth, Superintendent of Educational Administration, The International Council of Religious Education.
Instructor Advanced Seminar

Mr. O. M. Walton, Director of Religious Education, The Federated Churches of Greater Cleveland.
Church School Administration

Professor Osbert W. Warmingham, School of Religious Education, Boston University.
The Literature of the Bible
Instructor Advanced Seminar

Lake Winnipesaukee, New Hampshire
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Mr. Ralph S. Adams, Director of Research and Service, Bangor Theological Seminary, Maine.
The Teaching Work of the Church
(Particularly for rural workers)
Principles of Christian Service

Mr. Karl H. Berns, Member of the Staff of the Board of Education of Canton, Ohio.
The Principles of Teaching
The Manners and Customs of the Bible Lands.

Rev. Glenn D. Glazier, Pastor of the Methodist Episcopal Church of Medford, Massachusetts.
Dramatization and Pageantry

Dr. P. R. Hayward, Director of Young People's Work, The International Council of Religious Education.
Instructor Advanced Seminar

Miss Frances M. Hedden, Director of Children's Work, The New Jersey Council of Religious Education.
A New Program of Religious Education for Children—A seminar course, including standard elementary division courses in psychology, and materials and methods, namely, courses 11, 12, 21, 22, 31, 32, 41 and 42. (With Miss Jones)

Miss Mary Alice Jones, Director of Children's Work, The International Council of Religious Education.
A New Program of Religious Education for Children (With Miss Hedden)
Instructor Advanced Seminar

Dr. Forrest L. Knapp, Director of Leadership Training, The International Council of Religious Education.
Dean, and Instructor Advanced Seminar

Professor A. J. William Myers, The Hartford School of Religious Education.
A Study of Our Pupils
Instructor Advanced Seminar

Rev. Ivan S. Nowlan, General Secretary, The Massachusetts Council of Religious Education.
The History of Religious Education

Rev. Erwin L. Shaver, Secretary of Leadership Training, Congregational Education Society.
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An Installation Service

(Continued from page 26)

and we know that you will fulfill the duties of this responsible office with the same strength and faithfulness to duty that has always been yours. Another fruit of the spirit named by Paul is *peace*, which we believe will be yours in the satisfaction that comes with labors faithfully carried out. "Let the peace of God rule in your heart, to the which also ye are called." "To be spiritually minded is life and peace."

To the First Vice President

You have served the class in various ways, and as you take upon yourself these new duties as chairman of the membership committee, we are assured of your faithful and efficient activities. These duties are manifold and far reaching and the special fruit of the spirit that falls from your branch may at times be needed—*long-suffering and patience.* "I beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness and long-suffering, forbearing one another in love."

To the Second Vice President

To you falls the privilege of supplying the programs for our monthly meetings, and since you have for many months lived in the Mothercraft atmosphere, we are assured of interesting and constructive programs during the [illegible] is showing the influence of "that *wisdom* that is from [illegible]ent's edi- gentle, easy to be entreated, full [illegible]ixture of giveth wisdom; out of his mouth co[illegible]ucational ng; he layeth up sound wisdom for [illegible]eactionary [illegible] child to [illegible] relations [illegible] chief aim [illegible] matter is [illegible]nclude in [illegible] behaving, [illegible]lt-selected [illegible]jects and

To the Third V

In continuing your service as c[illegible] hospitality committee for another year, no more [illegible] the spirit can be yours than "*brotherly kindness,*" [illegible]undation of hospitality is consideration for othe[illegible] bury kindness. We repeat Peter's words as your char[illegible]dliness, brotherly kindness, and to brotherly kindness[illegible] in [illegible] trea[illegible] how

To the Si

As you continue your faithful [illegible]e taught. as a fruit of the spirit must need[illegible] studying why Peter would say, "Add to [illegible]en, particknowledge," and, "this we pray [illegible]hod. But more and more in knowledge and [illegible] leader [illegible] of the

To the Corresponding Se[illegible]ry

In the fruits of the Spirit there is listed *goodness.* How simple a word it is, yet what a wealth of strength and meaning there is in it: how rich a fruit it is! You have shown us during the past year your goodness as a corresponding secretary; may this rich fruit continue to be borne by your branch, for the "Fruit of the spirit is in all goodness and righteousness and truth!"

To the Treasurer

Through your years of faithful service in the Mothercraft Class you have shown your faith in the organization and its ideals by your works, and we know as you continue your service as treasurer throughout another year, this fruit of the spirit, *faith,* will be yours: faith in the group with whom you work, faith in the good that can be done through the funds you handle, faith above all in the God of love whom you serve. "For as the body without the spirit is dead, so faith without works is dead also."

To the Chairman of the Research Committee

In your work as chairman of the research committee, you have shown your deep interest in the further development of the Mothercraft consciousness in things of a godly nature, conforming to God's law of growth and development in the child and the adult for the child's sake; so added unto faith is *godliness.* "Godliness is profitable unto all things, having promise of the life that now is and of that which is to come."

To the Auditor

We are happy to welcome you, one of our more recent members, into the happy fellowship of this band of officers, and know that the fruit of the spirit to be borne by you through your term of office will be *diligence*—that you will be attentive, careful and painstaking. Peter's message to the brethren we give to you, as a personal word and charge: "Wherefore the rather give diligence to make your calling and election sure."

To Members of the class as the officers stand with their burning candles

In any vineyard, fruit bearing is not possible without care from the vineyard keeper and his helpers; some to till the soil, some to water, some to aërate; so as our officers for the coming year stand before us, we must realize that their task of fruit bearing cannot be accomplished alone, but the members at large of our organization must also have a part, some to till the soil, some to water—any cooperation that seems to be demanded for a fruitful growth of the branches of the vine, for "we are laborers together with God."

We now present you with your officers for the coming year, with their lights burning and with their ideals [illegible] for the service in Mothercraft work during the com[illegible]

"By their fruit[illegible]

The [illegible]

(Cont[illegible]

Dr. Robert M. Hopkin[illegible] of the Executive Committee of t[illegible] announced in his annual m[illegible] reelection, and Dr. Harold[illegible] has been Chairman of the Ed[illegible] a number of years, was unanim[illegible] for the quadrennium. Dr. W. G. C[illegible] reelected Vice Chairman, and Mr. J. L. Kraft [illegible] reelected Treasurer for the next four years. Dean Luther A. Weigle was elected Chairman of the Educational Commission.

Organizing for Christian Education of Adults

(Continued from page 14)

may gradually be opened to move forward in the direction desired.

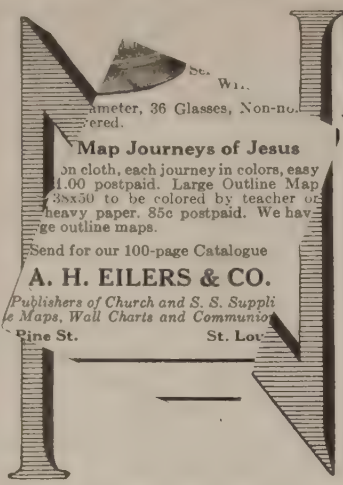
7. One last suggestion remains to be made and this particular step may be taken by different churches at different points in the procedures suggested above. Even the church which cannot get beyond the informal conference stage can have what many churches are finding helpful—an adult council or adult cabinet representing a system of relationships in all phases of the adult work in the church. This cooperative group should be properly related to the total education[illegible] organization of the church and its responsibilities and [illegible] should be specifically defined in accordance with the policies and constitution of the church concerned. The [illegible]

The cabinet should proceed to find ways [illegible] overlapping and duplication of effort and [illegible]. Perhaps at first it can only help in preventing various parts of the program, but under wise [illegible] its influence can become greatly enlarged in correlating the agencies and programs for adults, perhaps by definite assignment of program responsibility. Always the cabinet should be discovering and using opportunities for building the various adult programs into one church program for the Christian education of adults already within the church, which also reaches out and lays hold upon those outside who may be drawn in.

What Is an Adequate Conception of God?

(Continued from page 17)

is a classic illustration of the way in which an apprehension of God changes a person. One who claims to know and believe in God should show a broad perspective in his thinking and acting, a great love for others that radiates in helpful living, an irresistible optimism that refuses to be depressed by difficulties, a confidence in the spiritual meaning and value of life that frees him from bondage to things, a determination to keep his highest values continually revised, a buoyant faith in his own personal worth, and a sympathetic respect for the personality in everyone he meets. An adequate conception of God, "the great Valuer of Persons," must be expressed in living even more than in words.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8 Behold, I go forward, but he is not *there*;
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NEW BOOKS

Character Education. By Charles E. and Edith Gayton Germane. Chicago, Silver, Burdett & Company, 1929. 224 p. Price $2.80.

Here is presented a program of character education for school and home, based largely on investigations and school and parent education projects carried on by the authors themselves. Part I deals with teaching for character growth and illustrates how good principles of teaching may be applied through the better use of subject matter, interesting school projects, case studies, and plans for pupil self-government. Part II presents materials and methods of child study which parents and teachers may use as a basis for a cooperative character education program for home, school, and community. Part II is also published separately as a parent's edition.

The book reveals a strange mixture of some of the more progressive educational practices and ideals with the more reactionary types of education. "Fitting the child to become successful in his personal relations to his fellows" is regarded as the chief aim of education. Although subject matter is given a broader interpretation to include in addition to knowledge also ways of behaving, much emphasis is placed on adult-selected subject matter to be learned; projects and enterprises appear as devices through which the race's achievements are to be taught. There is much emphasis on ways of studying the interests and problems of children, particularly through the case study method. But instead of giving guidance on how leader and learner may make an analysis of the concrete everyday human relationships, and of how these may be reconstructed, the reader again and again meets with the admonition that certain virtues or traits of character need to be taught and practiced. Desirable traits, and in one case a "final list of 118 virtues" (p. 178), are presented as the panacea of all ills in character development. The authors take no account of the severe criticisms which have recently been directed against the trait approach in character education.

The book will be valuable to the critical reader. He will not treat lightly such sections as those on the case study method of learning to know and guide the learner, the plans for pupil participation in school building and community-health programs, nor the wholesome emphasis the authors place on the training of the child's emotional life. Helpful summaries and references follow the various chapters or sections of the book.

—O. M.

The Road to Faith. By Winifred Kirkland. New York, Richard R. Smith, Inc., 1930. 270 p. Price $1.00.

This book is a story of the author's restless search for faith in an age of doubt and uncertainty. While she writes with an intensely personal and sincere note, and while the literary quality of the book could hardly be surpassed, yet there is a feeling that the author's effort to put old beliefs into new terminology results in grave inconsistency throughout much of the book. There is some good factual material and there are parts which are helpful and stimulating, but the careful student may be more confused than helped by the philosophy which the book presents.

—R. A. B.

Our Pupils. By E. Leigh Mudge. New York, The Methodist Book Concern, 1930. 220 p. Price $1.00.

This is a general treatise on psychology, intended particularly for church school leaders. It considers such topics as the following: What our pupils are; The native endowment of our pupils; How our pupils learn; Varieties and growth of personality; Religious life and experience. The book follows rather closely the lines marked out by psychological studies of a few years ago, but will very probably be found helpful and informative by many church school teachers.

It is to be hoped that increasingly, books on psychology, particularly those for church school leaders, will give larger attention than is often the case to the ways in which personality develops from the stage of infancy to a noble Christian life. Facts regarding what we are will help, but more information concerning how we may become what we can and ought to become will be much more helpful.

—F. L. K.

Bible Stories and How to Tell Them. By William J. May. Nashville, Tenn., Cokesbury Press, 1930. 239 p. Price $1.50.

Part I on "The Art of Story-Telling" is in no sense designed to be a comprehensive treatment of this important subject. It is, however, intensely stimulating, and should lead the reader on to further study. It is far from a purely academic treatment; one reads it as though it were itself a story.

Part II on "The Craft of the Bible Story" gives a rich background for the study of Bible characters, history, geography, and social customs so necessary for biblical interpretation. Both of these sections are sketchy but because of the simple and vigorous style, and the variety of interests covered, they will surely serve to introduce the student to more basic and extended literature in these fields. Part II gives helpful references for this purpose. Part I contains no bibliography.

Part III on "Some Stories To Tell" contains twenty-seven Bible stories re-told in a rather skillful way. It is unfortunate that whereas Part II gives in the main background materials for the Old Testament most of the stories in Part III are taken from the New Testament.

—O.M.

Educational Movements of Today. By Walter Albion Squires. Philadelphia, Board of Christian Education of the Presbyterian Church in the U. S. A., 1930. 268 p. Price $1.25.

In Part I the author traces the more recent movements in secular education. In the trend toward making education minister to the fully developed personality he sees an approach to the Christian viewpoint. On the other hand there has been a process of secularization going on with respect to the curriculum of such schools which leaves almost no place for religion at all.

The movement for character education which is making progress in the public school approaches being Christian in purpose. It may be an ally or a handicap to religious education depending on whether its attitude will be one of cooperation, indifference, or hostility to religion. At present each of these attitudes may be discerned in different places where the movement is under way.

The evidence which the author presents concerning the anti-religious character of some of the textbooks used in higher education is arresting, and seems to be well authenticated. It is hardly sufficient ground, though, for the assertion that there is an "anti-religious invasion" of higher education. Is it not more a case of higher education using various contributions to knowledge without careful discrimination with respect to religious implications?

Part II portrays the educational awakening in the churches, warns against some of the pitfalls into which modern religious education seems at one point or another to have fallen, and points out that the only adequate authority in matters of Christian religious education is Jesus himself. Christian education, the author maintains, should set for its aim the development in the individual of an inner life born of faith in Jesus Christ. Teacher and pupil should work together in building a unified personality centering in the perfect Christ. This emphasis on the central place of Jesus in Christian education will strike a responsive chord in the hearts of many earnest Christian people. But its working out in educational practice requires a good deal more thinking and experimentation. It need not be contrasted with a child-centered or a life-centered education, as the author implies, but in its fullest implications should take account of the needs of the child and the deepest interest of life.

Part III treats the problem of relating church with state in a national system of education. The opportunities for cooperation are set forth, and the legal limitations on such cooperation explored. It is devoutly to be hoped that the trend of thinking which is here set in motion may grow, for surely there is much to be desired in the face of our present secularized education. The author's vision of a national system of education which is to be includes: (1) An educational system in which religion is basic; (2) A system in which church and state cooperate; (3) A system in which the church maintains an efficient educational program.

—P. H. V.

A Girl's Year Book. New York, The Womans Press, 1930. 441 p. Price $1.25.

This book in its earlier editions, has already been used by many thousands of girls throughout the world. It provides a daily reading for personal devotions and inspirational use. For each day there are a comment by the author, a Scripture reference, and usually a choice selection from a wide range of literature. There is a chapter on God, another on "Follow Me," and others on such fascinating themes as "An Out-of-door Interlude," "She Discovers the World," "Growing a 'We'," and so on, a total of eleven.

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P.R.H.

I Wonder. By Alberta Munkres. New York, The Abingdon Press, 1930. 54 p. Price $1.00.

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Child Life and Religion. By Ilse Forest. New York, Richard R. Smith, Inc., 1930. 141 p. Price $1.50.

This is a very helpful volume on the religious education of the pre-school child. Incidentally, it also contains much that is of value to teachers of other children. The author has written widely in the field of pre-school education and her contribution to the specialized field of religious education is welcome as a valuable addition to the literature available. Such topics as: "How Shall We Answer Children?" "Personality at the Nursery Age"; "Song and Story"; "Prayer and Worship"; "Fact and Symbol"; "One Child and Many" are dealt with intelligently and practically. While there is a definite place for the church school in the author's suggestions for religious education, she makes clear that only in the intimate relations within the family can the little child receive the most valuable religious teaching.

—M. A. J.

Prayer. By Mario Puglisi. New York, The Macmillan Company, 1929. 296 p. Price $2.50.

This book on prayer is an important work by the universally known Italian writer, Mario Puglisi. The material in the book was first presented in a series of lectures and, because of its favorable reception, it is now made available, with additional material, in this publication. For the thorough and careful student of prayer, this is the best book of recent years on this important technique of life. It is not a book that one would read as a devotional exercise. The material is recorded in scholarly fashion, and if the reader is willing to give it careful study he will find the book of untold value.

—R. A. B.

Junior Worship Materials. By Nellie V. Burgess. Nashville, Tenn., Cokesbury Press, 1930. 197 p. Price $1.50.

A new collection of services of worship for the junior department which contains some general introductory material of worship, and services for each Sunday from October 1 to July 1. The services are built around problems in the junior's experience, and use stories, responsive readings, prayers, hymns, and poetry as material. The book contains much fine material and the order is, in general, very good; but we feel that there is too much attention given to the story. The volume will be of great help to Junior leaders who plan worship services.

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Bible Story Book. By Frances Weld Danielson. Boston, The Pilgrim Press, 1930. 187 p. Price $2.50.

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—M. A. J.

The New Hymnal for American Youth. Edited by H. Augustine Smith. New York, The Century Co., 1930. 367 p. Price: $1.15 each; $85.00 a hundred.

This volume contains the most valuable hymns from the previous edition of *The Hymnal for American Youth*, and many others in addition. Some of them were recently written and reflect the spirit of the modern age; others have been drawn from ancient music of the church.

Stunts of All Lands. By Catherine Atkinson Miller. New York, Richard R. Smith, Inc., 1930. 198 p. Price $1.50.

Within the compass of two hundred pages the author of *Stunt Night Tonight!* and *The Successful Young People's Society* provides brief plays from various countries, and some suggestions for programs and parties. Persia, Norway, Japan, Italy, and other countries are represented.

Why I Believe. By Teunis E. Gouwens. Nashville, Tenn., Cokesbury Press, 1930. 147 p. Price $1.00.

The minister of Second Presbyterian Church of Louisville, Kentucky, tells in this book why he believes in God, in Jesus Christ, in the Bible, in the Church, in prayer, and in immortality. His suggestions will be helpful to many people. His reasons are not all just like the ones some of us have heard all our lives.

Personology. The Art of Creative Living. By Frederick B. Fisher. New York, The Abingdon Press, 1930. 212 p. Price $1.50.

A series of lectures delivered to the intellectual youth of India in an attempt to interpret the modern Christian message of the "new West." It is based on the theme of the "rebuilding of our world through the agency of re-created persons."

The New Handbook of All Denominations. Prepared by M. Phelan. Nashville, Tenn., Cokesbury Press, 1930. 314 p. Price $1.75.

In this volume are given brief statements concerning the history and distinguishing characteristics of approximately two hundred religious bodies in the United States.

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Missions in the Modern World

(Continued from page 13)

Again: "The control of the work, so far as it is located in the hands of the missions, should be transferred to the church." These official minutes are sure signs of a new day, the like of which has not been faced heretofore by the missionary-sending churches of the West, a day for which the church has been praying and preparing.

Then, too, there is that wide-spread modern and just demand for the Christian to admit the cultural and racial equality of nations before God. All of the fine things of life are not the exclusive possession of western nations or the white race. No less an authority than Dr. John Clark Archer, Professor of Missions and Comparative Religion in Yale University, said in the columns of this *Journal* last year: "A change has come over the missionary world. The Christian message stands in need of reconsideration in the light of the essential character and power of the non-Christian faiths."

Finally there is to be reckoned with today in the Orient a keen and cutting discrimination between Christianity and Christendom, between Christianity and western civilization, and, still more searching, between Christianity and Christ. Our American Christianity is being weighed in the balance and found wanting. "Today," writes one of the great Chinese Christian leaders, "the people of the Orient find it difficult to recognize in Christianity the religion of Jesus. The Orient is asking for the wheat of the religion of Jesus, not the chaff; for its oriental content, not for its occidental wrappings."

A new day is here—a difficult day but a glorious day. It is a day of spiritual testing. There is in it no cause for alarm but great cause for thanksgiving; no reason for confusion but much reason for consecration.

Religious Education and the Liquor Problem

(Continued from page 15)

Doubtless this program should concentrate first upon adults inasmuch as the responsibility for deciding upon an immediate course of action rests primarily upon them. A large portion now of the present adult citizenship has had no real experience of the deplorable conditions which existed before the abolition of the saloon. They need to understand what lies back of prohibition as well as to face the evils which exist today. The discussion course which has just been prepared for adult groups undertakes to confront them with the various phases of this most complicated liquor problem and to bring to their aid such facts as are pertinent to the discussion.

There is hardly less need for enlisting youth in a thorough-going study of the liquor problem. Many of them have been fascinated by misleading propaganda and have hastily formed conclusions about conditions and situations, the significance of which they do not properly appreciate.

But we should not conclude that any education which can now be brought to the aid of adults or of young people will speedily bring a solution of this age-long problem. Each succeeding generation must develop its own attitudes toward these re-current social issues. Education concerning the liquor problem should therefore form a part of the entire religious education curriculum. It should not, however, be introduced, as formerly, as a kind of "special lesson" once in so often—as it were, a kind of excrescence upon the educational program. It should rather be "integrated" throughout the program wherever it is likely that this program will impinge upon the experience of the liquor problem in the lives of children, youth, and adults.

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